December
1943

CHRISTMAS ISSUE

Vol. 105. No. 21.

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Millennial Star

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SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.

From the "Improvement Era"

THE earth discharge static electricity into the air about a thousand amperes of current continuously, or more than the Boulder Dam transmission line carries, according to Dr. G. D. McCann, Westinghouse lightning expert. This static charge is returned to the earth by the fifty lightning strokes that hit the earth every second.

★

THE ancient Egyptian ladies were as concerned with their appearance as any today. They used eye-shadow, today called kohol, of galena or malachite. The intensity of heat and light made cosmetics useful to protect and lubricate the skin. For the lips, red ochre, and henna for the nails (used in parts of the Orient today) and hair (both Orient and Occident today). For rouge or powder they had a wide range from deep black, through greys, browns, orange, and green to white. The creams were made of wax, olive oil, or animal fats with some aromatic resin added. A goodly number of perfumes were also available.

★

TO combat static electricity, copper powder is being put in flooring cements and rubber belting.

EXTRA vitamin B for brain workers would enable them to do more and better work, or at least with less fatigue. The extra amounts above that required by the normal healthy person would not similarly increase muscular strength or endurance of physical workers, however, a group of Milwaukee doctors discovered.

★

HOUSES are kept cooler in summer if the outside is treated with white or light-coloured paints, the Bureau of Standards tests have shown. Light colours reflect sun-heat, while dark colours tend to absorb it.

★

A RISE in the temperature of the earth of two degrees Fahrenheit would be sufficient to clear the ice from the polar seas, it has been calculated.

★

SOME disease-causing germs, carried by air, can survive two days or more. It is conceivable to get an infectious disease from someone who has sneezed two days before.

The

"MILLENNIAL STAR"

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READ THE "MILLENNIAL STAR" THOUGHTFULLY, PRAYERFULLY AND REGULARLY

Millennial Star

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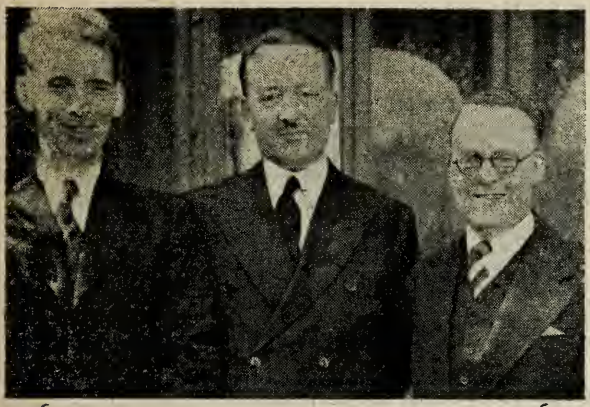
Christmas Greetings



President Andre K. Anastasiou (centre) with his two Counsellors, George H. Bailey (right) and James R. Cunningham (left).

from The Acting Mission Presidency and the Auxiliary Boards

FIRST and foremost we thank our Father in Heaven for His blesings of health, protection and welfare upon the faithful saints of the Church in this land over the past twelve months.

In the spirit of joy, and thanksgiving we send our Sincere Greetings and Warmest Regards to :—

Th First Presidency of the Church in Zion, the Council of the Twele Apostles, their Assistants, the Presiding Patiarch of the Church, the First Council of the of the Church, the First Council of the Seventy, the Presiding Bishopric, all Boards and Executive Organisations, with deep appreciation for their prayers, counsel and assistance.

Christmas Greetings and Congratulations to the District and Branch Presidents, Counsellors and all faithful officers of the Church in the British Mission. For the fourth year we have been sustained in our office and calling by their unstinted help, co-operation and love. To them we are deeply grateful.

To our Full-time Missionaries we send Greetings and Felicitations and wish them a happy Christmas. They have laboured diligently and faithfully, facing many obstacles and difficulties. We have their confidence and assurance that they will continue to carry on the Torch of Truth embodied in the Message of the Restored Gospel.

To our Home Missionaries—the backbone of the branches—we send Greetings and Best Wishes, and commend most heartily all those who stood faithful in

the line of their sacred duties and responsibilities.

To all the Auxiliary Boards we send Greetings and tender our true appreciation for the valuable services and assistance rendered.

To our Brothers and Sisters in the Forces we send Season's Greetings and assure them of our love and interest in them, wishing them safety and speedy return home.

To all our members and friends of the Church at home and abroad we send Greetings in the spirit of good will and Christian love.

To the fathers and mothers of those who have paid the supreme price of life itself, we tender in deep humility our heartfelt sympathy. We have not lost them. They shall come back to us on the Resurrection Day. But for a time we have lost their friendship and association with us in mortality.

Lest we forget, their utmost sacrifice is our salvation. May we be worthy of it.

ANDRE K. ANASTASIOU,
GEORGE H. BAILEY, Senr.,
JAMES R. CUNNINGHAM.

The Relief Society Board

TO the Sisters of the Church in all Branches and Districts of the Mission Branches and Districts of the Mission we send our Christmas Greetings in the spirit of love and affection, and wish them all that is good for their success and happiness in the New Year.

We are grateful to our Heavenly Father for the faith and integrity of our Relief Society Sisters, who, in spite of the manifold difficulties and problems incident to wartime, have given unstintingly of their talent and means to help forward the glorious work of mercy in which we are engaged. May we record here our deep appreciation for their help, co-operation and sacrifice.

The past year has afforded us satisfaction because of the achievements and progress it has brought. Yet the future is brighter. We are determined that the coming year will find us utilising to the full the ever-present opportunities of service to mankind.

Unlike the wise men of old, we are not privileged to bring rare and costly gifts to our Saviour in expression of our love and service, but, in our obedience to His commandments, in humility of heart and in our service to the helpless, we can offer true tokens of our love for Him. Did He not say: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

In the gloom of this world's bloodshed, hatred and envy, let us, by our good work, cast a revealing brilliance upon the angelic message heard by the poor shepherds on the plains of Judea, **"Peace on earth, good will to men".**

MARIE W. ANASTASIOU.
For the Relief Society Board.

The Sunday School Board

THE members of the British Mission Sunday School Board are grateful for this opportunity of expressing in a few words their thanks for your help in the Sunday Schools throughout the British Mission.

Christmas is eagerly looked forward to by both young and old alike. It is the festive season of the year, and what finer picture can be imagined than some happy children, with father and mother, all gathered together around the fireside exchanging gifts, and expressing love and appreciation for each other.

The other picture we can see is the advent of Jesus Christ coming down on earth to dwell, the Saviour lying in a manger with Mary close by, and wise men attending, each bringing a gift to the new born King.

Jesus Christ is our elder Brother and Leader, and it is within the walls of the Sunday Schools that little children are taught to live the way that Christ would have us go. Let us appreciate the great value of spiritual education which is available to all who come to Sunday School with faith in their hearts.

At the close of the year 1943 the Mission Board tender their heartfelt thanks to all workers in the Sunday Schools, and express the hope that even greater achievements may be accomplished in the year 1944.

We send best wishes for a very happy Christmas and a peaceful and successful New Year. May the blessings of the Lord attend you.

WILLIAM O. CHIPPING,
For the Sunday School Board.

Y.W. and Y.M.M.I.A. Boards

TO our youthful members and friends of all ages—for youthfulnness and vigour are not confined to those below 35—we send affectionate greetings and best wishes for a Happy Christmas and a New Year of joyful progression.

1943 has shown improvement in M.I.A. work in many parts of Britain, despite absence of many members on national duties, and over-long and laborious working hours.

Knowing how much faith, courage and effort are required to keep the M.I.A. flag aloft in these times, we tender our gratitude and admiration for your achievements.

In some branches M.I.A. work has continued without intermission throughout the war years, even in heavily-bombed areas—so great has been the faith in our members that Providential protection would be vouchsafed to them.

For 1944 we would sound a high note of optimism. We believe that great things lie just ahead: marvellous developments and unprecedented opportunities for those in the condition to make use of them. LATTER-DAY YOUTH, BE PREPARED!

Aim at perfection! Make and keep your bodies clean, strong and supple; your minds pure, alert and active; your spirits unpolluted by serious sin.

You boys, follow the chaste examples of such noble men as our ancestor Joseph, who showed true manliness in resisting sexual sin. Do not barter your heaven-sent birthright to gratify the lust of a few moments, lest, like Esau, you seek again for that priceless privilege in tears—but, alas! in vain!

And you fine daughters of Israel, may none of you yield yourselves unrighteously; may you be so endowed with that gentle but tenacious strength possessed by all virtuous women, that through you the choicest children of God from the celestial world may be given undefiled and vigorous birth into this earth life.

What Kipling wrote of the British race we may apply with a fuller meaning to modern Israel:

"Fair is our lot. O goodly is our heritage!
Humble ye, my people, and be fearful in your mirth!
For the Lord our God most high, he hath made the deep as dry,
He hath smote for us a pathway to the ends of all the earth."

"FORWARD" is the word for 1944. Will you linger slothfully behind, or will you travel up the path of progression to heights previously unattained?

NORMAN DUNN,
For the M.I.A. Boards.

The Genealogical Board

A CHRISTMAS THOUGHT

D. & C.—Section 18:15.

"And if it so be that you should labour all your days and bring save it be one soul unto Me, how great shall be your joy with him in the Kingdom of My Father!"

LOOKING back over 1943, how many saints can truly say they have been responsible for the bringing of at least one soul to God?

Our Heavenly Father is just as eager to reward with joy this good deed. He instructs us to labour if necessary our whole life in its accomplishment.

Think of your ancestors long since dead. Probably while on this earth they observed the customs of Xmas. Perhaps they had hopes of seeing the day when honest men would welcome the promised King.

It has so happened that it was not their privilege to witness this last dispensation with all its glory and purpose.

Our Eternal Father has now placed in our hands the means of "saving these souls" through the glorious Temple ordinances for the Dead.

Make this Xmas a happy one for one of your ancestors who has passed on by extending to them the "GIFT OF ETERNAL LIFE".

J. R. CUNNINGHAM,
For the Genealogical Board.

THE ADVENT
of
JESUS THE CHRIST

An account of prophetic utterances regarding Christ's coming and signs heralding it, as contained in the scriptures of the Eastern and Western Hemispheres. Condensed from Dr. James E. Talmage's book, "Jesus the Christ".

THE Coming of Christ to earth to tabernacle in the flesh was no unexpected or unheralded event. For centuries prior to the great occurrence the Jews had professed to be looking for the advent of their King; and, in the appointed ceremonial worship as in private devotion the coming of the promised Messiah was prominent as a matter of the supplication of Israel to Jehovah.

The Lord's revelation to Adam making known the ordained plan whereby the Son of God was to take upon Himself flesh in the Meridian of Time and become the Redeemer of the world, was attested by Enoch, son of Jared and father of Methuselah. The very name by which the Saviour would be known among men was revealed "which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men". Abraham, Isaac and Jacob were fully conversant with the prophecies of the coming of the Redeemer.

Moses proclaimed the coming of a great prophet in Israel whose ministry was to be of such importance that all men who would not accept him would be under condemnation; and that this prediction had sole reference to Jesus Christ is conclusively shown by later scriptures.

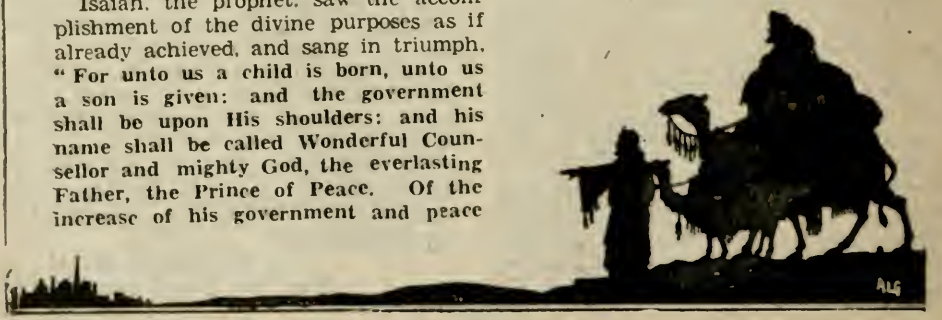
Isaiah, the prophet, saw the accomplishment of the divine purposes as if already achieved, and sang in triumph, **"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulders: and his name shall be called Wonderful Counsellor and mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."** Isa. 9:6, 7.

Immediately prior to its fulfilment, the blessed promise was repeated by Gabriel sent from the presence of God to the Chosen Virgin of Nazareth. The same inspired voice predicted the forerunner who should cry in the wilderness: "Prepare ye the way of the Lord; make straight in the desert a highway for our God."

Unto Jeremiah came the word of the Lord in terms of plainness, declaring the sure advent of the King by whom the safety of both Judah and Israel should be assured. Under the same spirit prophesied Ezekiel, Hosea, and Micah. Zachariah broke off in the midst of faithful predictions to voice a glad song of thanksgiving and praise as he beheld in vision the simple passage of the King's triumphal entry into the city of David.

The predictions thus far cited as relating to the life, ministry and death of the Lord Jesus, are the utterances of prophets who, excepting Adam and Enoch, lived and died on the Eastern Hemisphere.

The Book of Mormon contains a history of a colony of Israelites, of the



tribe of Joseph, who left Jerusalem 600 B.C., during the reign of Zedekiah, King of Judah, on the even of the subjugation of Judea by Nebuchadnezzar.

The Nephite annals from the beginning thereof down to the time of our Lord's birth abound in predictions and promise of the Christ, and this chronicle is followed by a record of the actual visitation of the resurrected Saviour to the Nephites, and the establishment of his Church among them. To Lehi, the prophet and leader of the colony, the Lord revealed the time, place and manner of Christ's then future advent, together with many important facts of His ministry, and the preparatory work of John the forerunner. The prophecy is thus written by Nephi, the son of Lehi and his successor in the prophetic calling: "Yea, even 600 years from the time that my father left Jerusalem, a prophet would the Lord raise up among the Jews; even a Messiah; or in other words, the Saviour of the world". At a later time Nephi writes, not as his father's scribe, but as a prophet and revelator was permitted to behold in vision and to declare to his people the circumstances of the Messiah's birth, His baptism by John and the ministration of the Holy Ghost with its accompanying sign of the dove. Jacob, a brother of Nephi, continued in prophecy of the assured coming of the Messiah, specifically declaring that He would minister at Jerusalem and affirming the necessity of his atoning death as the ordained means of human redemption.

The prophet Abinadi in his fearless denunciation of sin to the wicked King Noah, preached the Christ who was to come, and righteous Benjamin, who was at once prophet and king, proclaimed the same great truth to his people about 125 B.C. So taught Alma in his inspired admonition to his wayward son Corianton; and so also Amulek. So proclaimed the Lamanite prophet, Samuel, only five years prior to the actual occurrence; furthermore he specified the signs by which the birth of Jesus in Judea would be made known to the people of the Western world. Said he, "Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day, therefore there shall be one day and a night and a day, as if it were one day, and there were no night. And behold there shall be a new Star arise, such an one as ye never have beheld, and this also shall be a sign unto you. And behold this is not all; there shall be many signs and wonders in heaven."

Thus the scriptures of both hemispheres and in all ages of ante-meridian time bore solemn testimony to the certainty of the Messiah's advent; thus the holy prophets of old voiced the word of revelation predicting the coming of the world's King and Lord, through whom alone is salvation, provided, and redemption from death made sure.

Not a word of inspired prophecy relating to the great event has been found void. The literal fulfilment of the predictions is ample attestation of the origin in divine revelation, and proof conclusive of the divinity of Him whose coming was so abundantly foretold.

The Birth of Jesus. Joseph and Mary went to Bethlehem, the city of David, to be inscribed under the imperial decree. The little town was crowded at the time most likely by the multitude that had come in obedience to the same summons; and, in consequence, Joseph and Mary failed to find the most desirable accommodation and had to be content with the conditions of an improvised camp, as travellers unnumbered have done before and since, in that region and elsewhere. We cannot lightly regard this circumstance as evidence of extreme destitution; doubtless it entailed inconvenience, but it gives us no assurance of great distress or suffering. It was while she was in this situation that Mary, the Virgin, gave birth to her firstborn, the Son of the Highest, the Only Begotten of the Eternal Father, Jesus the Christ.

We read in the Holy Writ this of the actual birth:

"And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought

forth her first-born son and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the Heavenly host praising God and saying, Glory to God in the highest, and on earth, peace, goodwill towards men."

Tidings of such import had never before been delivered by an angel or received by man—good tidings of great joy, given to but few and those among the humblest of the earth, but destined to spread to all people.

The Birth of Jesus made known to the people of the Western Hemisphere: the prophet of the Western hemisphere had foretold in great plainness the earthly advent of the Lord, and had specifically set forth time and place and circumstances of his birth. As the time drew near the people were divided by conflicting opinions concerning the reliability of this prophecy; and intolerant unbelievers cruelly persecuted those who, like Zacharius, Simeon Anna and other righteous ones in Palestine, had maintained in faith and trust their unwavering expectation of the coming of the Lord.

Nephi, a prophet of the time, cried unto the Lord in anguish of soul because of the persecution of which his people were the victims; "and behold, the Voice of the Lord came unto him, saying, "Lift up your head and be of good cheer, for behold the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to shew unto the world that I will fulfill all that I have caused to be spoken by the mouths of my holy prophets. . . . Behold, the time is at hand, and this night shall the sign be given."

The words of the Prophet were fulfilled that night; for though the sun set in its usual course there was no darkness; and on the morrow the sun arose on a land already illuminated; a day and a night and another day had been as one day; and this was one of the signs. A new Star appeared in the firmament of the West, even as was seen by the magi in the East; and there were many other marvellous manifestations as the prophets had predicted. All these things occurred on what is now known as the American continent, six hundred years after Lehi and his little company had left Jerusalem in the east.

"STAR" LITERARY AND POEM CONTEST WINNERS ANNOUNCED

CONGRATULATIONS to Willam E. Perry, of Wales, whose story, "Christmas Interlude," published on page 561, wins first place in the 1943 "Star" Literary Contest. We feel sure that all our readers will approve our selection and find it interesting reading. Brother Perry is serving in the Army—which probably accounts for the realistic touch in his story!

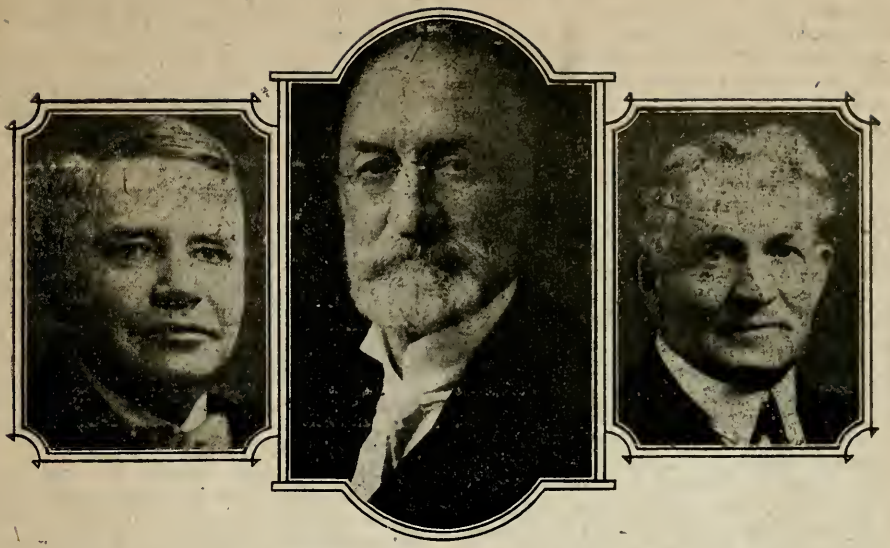
Winner of the Poem Contest is Charles Garradley Armstrong, of Bristol. His worthy effort, "Sursum Corda," which appears on page 566, is also another victory for the men in uniform.

So excellent has been the response to the competition, the task of selecting the winners has been a heavy one. We are, however, happy to name as second and third prize-winners Sisters Joan Taylor and Gladys Quayle in the Poem Contest, and Sisters Doris Peacock and Nancy Tenney in the Story Conest.

Second and third prize-winners in the Poem Contest have their contributions published on page 570, with other worthy efforts.

Prizes will be despatched to winners at an early date to ensure delivery before Christmas.

We offer our warmest congratulations to all contributors, and only wish that our prizes could have been more numerous.



CONFERENCE MESSAGES OF THE FIRST PRESIDENCY

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Delivered at the 114th Semi-Annual Conference, October 1, 2, 3, 1943, in Salt Lake City, Utah.

Architects of Our Own Lives

By President HEBER J. GRANT

IT is not thought safe by the doctor for me to make a talk of any length at the Conference, so I have decided merely to thank the Saints for their faith and prayers in my behalf, and to assure them I am gaining a little all the time. I hope that by the next Conference I may be able to address the Saints at greater length.

I have decided to have read to you what I am going to say, and also to add what I said at a meeting a number of years ago, as follows:

"If you want to know how to be saved, I can tell you. It is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you or me or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but that God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows His servants from the President of the Church down to the humblest member, with the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard."

As it was during our meetings last April in our Annual Conference, so today we have thousands of our young men

in the armed forces of the warring nations.

Constantly I pray that the Lord will bless each and every one, and that He will help each of them to live in accordance with the principles of the Gospel, so that he may have a claim to the blessings of the Lord to the full extent that accords with His wisdom. I pray that, so far as it accords with the providences of the Lord, each of them may be preserved from accident, sickness and death, to return in due course to his loved ones. I pray God to help them to stand up under the terrible strain which they must meet. I appeal to the Lord to bring war to an end at the earliest possible date.

Constantly my heart goes out in the deepest sympathy for the comforting influence of the Lord to be given to the fathers and mothers of the sons who are in the war at the present time. May the comforting influence of the Spirit of the Lord be given to them in carrying their burdens, and to bring solace to their yearning hearts.

I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop, and am earnestly praying for the influence of the Spirit of the Lord to be with all who have loved ones in the war.

I pray that the spirit of peace and of increased faith may pervade all the homes of the Latter-day Saints, and with all the power and authority I have to bless, I invoke God's blessing upon the Church as a whole and upon the honest in heart everywhere.

Church Finances

An Account of Tithing Expenditure

By President J. REUBEN CLARK, Jnr., First Counsellor in the First Presidency

MY heart has rejoiced at the love and the blessings which have just come to us from our respected, honoured, loved and revered president, Heber J. Grant. May the Lord vouchsafe to him for many years to come those blessings of life, strength, vigour of mind and body which he shall require to perform the duties and obligations that rest upon him.

We thought that perhaps at the beginning of the conference, before we return to the more highly spiritual levels to which President Grant has raised us, it might be well to make a few observations regarding the temporal affairs of the Church.

I should like in the first place to say that we of the general authorities return unto the saints our deepest gratitude for their faithfulness in the payment of tithes. The largest tithing in the history of the Church up to that time came in 1941. In 1942 our tithes increased over fifty per cent. over 1941. Thus far in 1943 our tithes have increased over 1942 by more than fifty per cent.

The Lord has blessed the people in their crops and He is continuing to bless them. While I do not personally advocate the payment of tithes on the theory that if you pay your tithes the Lord will give you more money, I do earnestly urge upon you the payment of tithes, and a full tithing, because thereby you will have greater joy than through any other temporal activity in which you may engage.

FOUR FINANCIAL PERIODS

Perhaps you would like to know something about the way in which the tithing is spent.

You will recall that the financial history of the Church may be roughly divided into four periods: that which antedated the great revelation given February 9, 1831; that which went on from then until June of 1834; that which went forward from June, 1834, until July 8, 1838, and then from July 8, 1838 until the present time.

The first period was not marked by any systematic plan of Church financing. The Church was young and few in numbers, but certain great principles were established at that time regarding the expenditure of the funds, all of them looking to the care of the poor and the building of the Church.

UNITED ORDER

On February 9, 1831, at Kirtland, the Prophet received the first great revelation on the United Order. The United Order has not been generally understood and I think that I may repeat here that the

United Order was not a communal system. It was an individualistic system. Every man was to own his own property. He was required, however, to give the surplus thereof for the benefit of the poor and for the building up of the Church.

The United Order and Communism are not synonymous. Communism is Satan's counterfeit of the United Order. There is no mistake about this, and those who go about telling us otherwise either do not know or have failed to understand or are wilfully misrepresenting.

On June 22, 1834, the Lord told us to give up the United Order and that He would not re-establish it until Zion was redeemed.

Between June 22, 1831, and July 8, 1838, we again had no regular financial system.

LAW OF TITHING

On July 8, 1838, the Prophet prayed: Oh Lord! show unto thy servant how much thou requirest of the properties of thy people for a tithing." In response to that prayer the Lord gave the revelations now incorporated in the Doctrine and Covenants as Sections 119 and 120. In the revelation printed as Section 120, the Lord said:

" Verily, thus saith the Lord, the time is now come that it (the tithing) shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council (the Twelve); and by mine own voice unto them, saith the Lord. Even so. Amen."

METHOD OF ADMINISTRATION

Accordingly the tithing is now administered in the following way:

Under the direction of the First Presidency a budget is drawn up, as nearly as may be at the first of the year, which includes all of the proposed expenditures of the tithing.

This budget is then taken before the Council on the Expenditure of the Tithing, composed as the revelation provides, of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. This Council considers and discusses the budget so submitted, approving or disapproving, as the case may be, individual items, but finally passing the budget.

The approved budget is then turned over to a Committee on Expenditure, composed of the First Presidency, three members of the Council of the Twelve, representing that Council, and the Presiding Bishopric. This Committee then passes upon and authorises the expenditures of the tithing, so that there is a complete check upon all of the tithing which is paid into the Church.

WELFARE PROGRAMME

I would like to say something now about the Welfare Programme. In August of 1933, the First Presidency asked Presidents of Stakes and Bishops to make a survey. This you did, and your reports came in to the First Presidency. Then in 1936, after three years' consideration, the plan was put into operation.

Its immediate purpose was the caring for the poor. It was determined that the principle of help should be the actual need of the individual or family, not a uniform amount for each person. Also, in so far as it was practicable everyone should work for what he received, if he were well.

That programme has gone forward in a very remarkable way, and literally thousands have been helped and many families have been so rehabilitated, temporally and spiritually.

SPIRIT OF GIVING

There was another element involved in it, and that was based upon the Saviour's principle, "It is more blessed to give than to receive." And the history of the Welfare movement shows that there has come into the Church an ever increasing spirituality because of the giving which has been incident to the carrying on of the welfare work. That giving has been not alone a giving of money or provisions or clothing or fuel, but a giving of manual labour, and of all the contributions the latter has perhaps brought the most of a feeling of common brotherhood as men of all training and occupations have worked side by side in a welfare garden or other project.

Our achievements for this year have been greatly beyond our dreams.

GIVES STATISTICS

We have now under cultivation in the Church in connection with welfare projects some 14,578 acres of land. I think all of this is farmed by voluntary gratuitous labour.

We have established in connection with the welfare work 90 bishops' storehouses.

We have set up 65 canneries.

There are in the Church, under the Welfare Programme, 598 livestock projects, and there are under the direction of the quorums 157 such projects. We have established many manufacturing and processing plants, of which priesthood quorums have established 30 and other establishments 294.

We do not know just how many families have been rehabilitated in the sense that they have been established in business of some sort or in farming, but it runs not far short of 1,200 families.

This year, as you know, we have provided that the canneries should be used by ward groups who might wish to put up fruit.

In group canning we shall have put up during this season 1,253,000 cans. In Welfare canning we shall have put up 849,000 cans, the two together making 2,102,000 cans.

But that is only the beginning. As careful an estimate as we can make indicates that in the wards and stakes, not including the missions, the Church families have put up and have stored in their cellars 42,625,000 cans, or a grand total for the wards and stakes and the Welfare of 44,727,000 cans. If we include the canning done by families in the missions, the total number of cans of fruits and vegetables will approximate, if not exceed, 50,000,000 cans.

For this tremendous achievement, the greatest that has come from a unified Church effort in a generation, the most credit and gratitude is due to the sisters of the Church who have done all the home canning as well as the bulk of the canning for the Welfare Programme and the ward groups. We ask these sisters to receive the heartfelt thanks and congratulations of the whole body of the Church.

UNITY

From all over the Church we hear that these projects have brought into the wards, where it has been carried on, a feeling of unity, of respect for our brothers and sisters—a desire and willingness to help one another, rarely, if ever, equalled in the history of the Church before.

You will remember that the Lord told His disciples, on the evening of the Passover and thereafter, in His great prayer, that they must be one, and that He expected His people to be one. They must be unified. In our day He has said: "Except ye are one, ye are not mine."

It is my prayer that the Lord will bless us, that He will help us still further to unify our efforts—help us to live in peace and quiet and contentment among ourselves. May He give us the power that we may go with Him, as He said we might, and abide with the Father and Him, I humbly pray in the name of Jesus. Amen.

Sanctity of the Home

By President DAVID O. McKAY,
Second Counsellor in the First Presidency

"And parents shall also teach their children to pray, and to walk uprightly before the Lord." (D. & C. 68-28.)

THIS command leaves no question as to the responsibility of parents to teach their children—a responsibility too frequently shifted to the shoulders of the Church, the public schools and officers of the law.

FOUR ESSENTIAL BULWARKS

In the present world-wide struggle to defeat cruel, ambitious war lords in Europe and in the Far East there are four essential bulwarks, viz.:

1.—**The Battle Front,** where men in uniform are facing the enemy in death-dealing conflict.

2.—**The Essential Industries Front,** where men and woman are furnishing tanks, airplanes, bombs, bullets, and all necessary war equipment and weapons.

3.—**The Agricultural Front,** upon the success of which depends not only the morale, but the very life of our armed forces, and the subsistence of millions of non-combatants.

4.—**The Home Front**—stabilizing force of the world in war and peace.

THE FAMILY

Of these fronts the three first mentioned are progressing favourably. Notwithstanding handicaps they are heroically carrying their responsibility in this great struggle.

Not so confidently, nor so praiseworthily can we speak of the fourth essential bulwark. The home front seems to be cracking! It is of this I am going to speak this morning.

Out of the homes of America go the future citizens of the republic. Upon properly ordered households and the uplifting moral atmosphere of home life depend more than any other phase of social life the happiness of the human family. Home, not the state, is the natural protector of childhood. Parents more than teachers, more than officers of the law, are moulders of children's moral natures.

In Utah, as well as throughout the United States, delinquency, particularly among young girls, is increasing. The report of the juvenile court of this city for 1942 shows an increase of 38.5 per cent. over 1941. Among young girls sex offences total up **53.5 per cent.** 1942 over 1941. Up **95 per cent.** over last year, and up **200 per cent.** since Pearl Harbour. **Fifty-two per cent.** of the delinquents are from broken homes!

For much of this delinquency we must hold parents responsible. True, the wisest parents sometimes lose control of one or more of their children. Secret indulgences in sinful practices, false teachings, and ideals inculcated by pseudo-philosophers, sometimes counteract wholesome home influences. Even the Lord Himself had one-third of his family on one occasion reject the divine plan of Salvation. But after recognising all this, the fact remains that "homes are the nursery of all domestic virtues, and without a becoming home the exercise of those virtues is impossible."

McCullough, in "Home, the Saviour of Civilisation," says: "During the first twelve years of a child's life he is in school **3,240** hours; in Church and Sunday School **416** hours; in the home, not counting 12 hours for sleep daily, **52,560** hours. In other words, the child, during the first **twelve** years of his life, spends sixteen times as many waking hours in the home as in school, and puts **one hundred and twenty-six** times as many hours in the home as in the Church.

If the child's home life is neglected or impoverished during this period, it is absolutely impossible for the School or Church, or any other institution to compensate for this fatal loss."

How apt, then, the divine admonition, "And they shall teach their children to pray, and to walk uprightly before the Lord."

RESTRICTED FAMILIES

Another and very ominous indication of the cracking up of American homes is the decreasing birth rate. In the "Readers' Digest" for October there is an article which states that "in the United States at large, **42 per cent.** of the married women have **no** children whatever or only **one** child. Approximately only **one-third** of the married women have a sufficient number of children to keep the population of the country even at a stationary level. The urban birth rate has fallen so shockingly low that all American cities of **one hundred thousand** and over would, in three generations or one hundred years, fall to **one-third** their present size if left without accessions to their populations outside. The professional classes in American cities are reproducing themselves only **60 per cent.** Note, for instance, the city of Chicago. More than half its families have no children whatever—to be exact **534,126** out of its **842,578** families are without a single child of their own. And there are many American cities that have even a worse birth rate than Chicago. The one large group of people that remains least affected by the scourge of artificial birth control is our rural population. Were it not for them America would already be headed down the speedy slopes of decline."

Seeking the pleasures of conjugality without a willingness to assume the responsibilities of rearing a family is one of the onslaughts that now batter at the structure of the American home.

Prime Minister Winston Churchill, March 21, 1942, said in a broadcast to the world:

"One of the most sombre anxieties which beset those who look ahead is a dwindling birth rate. In thirty years,

unless present trends alter, a smaller working and fighting population will have to support and protect nearly as many old people. In fifty years the position will be still worse. If this country is to keep its high place in the leadership of the world and to survive as a great power that can hold its own against external pressure, our people must be encouraged by every means to have larger families."

Former President of the United States, Theodore Roosevelt, said: "The severest of all condemnations should be that visited upon wilful sterility. The first essential in any civilisation is that the man and woman should be the father and mother of healthy children so that the race will increase and not decrease."

The Census Bureau on January 31, 1941, declared: "If the present birth and death rates continue, the non-whte population of this country will, in the long run, increase at the rate of about seven per cent. per generation, while the white population (including the Mexicans) will decrease at the rate of aboutfive per cent. per generation."

The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die.

DIVORCE INCREASE

At the beginning of this century (1900) there were in the United States 75 divorces per 100,000 population; 41 years later there were 200 per 100,000 population. Today there is one divorce out of every 6.37 marriages. Out of every 100 couples married in this country, 20 are wrecked on the shoals of divorce.

The divorce rate in the Church including civil and temple marriages is only one-half that generally throughout the United States. The temple marriages fall way below that.

Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce.

A man who has entered into a sacred covenant in the House of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face and comely form of some young girl who flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a man a bill of divorcement, I think he is unworthy of a recommend to consummate his second marriage in the Temple. A separation because of infidelity is another matter.

When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the sunshine of each other's love to stand by daily and see the clouds of misunderstanding and discord obscure the lovelight of their lives is tragedy indeed. Far better to follow the wise admonition of William George Jordan:

"Life is too short and love too great to sacrifice one hour through pettiness. What matters it whose fault or whose the forgiveness? It is a very poor brand of personal dignity that dares to throw its desecrating shadow between them and the joy of reconciliation and the new bonds of love.

"Love is the most valuable cargo on the ship of life. It is the greatest thing in this world, and the only thing that will make the next worthy of the living."

WHAT SHOULD BE DONE TO STABILISE HOME LIFE

1. Instruct the youth of both sexes that the foundation of a happy home is laid during pre-marital days. Teach young men as well as young women to keep the spring of life pure by conforming their youthful lives to the single standard of morality. When that is done, the bride comes to the man she loves a stainless, priceless jewel. He in turn receives her not as a cheat, but as a man who can meet his bride on the high plane of moral integrity.

2. Teach the young people that marriage is not merely a man-made institution, but that it is ordained of God, and is a sacred ceremony, and should receive their gravest consideration before they enter upon a contract that involves either happiness or misery for the rest of their lives.

3. The ceremony should be consummated not in secret but in the presence of friends and loved ones. For members of the Church the Temple should be the

(Concluded on page 587)

● **First-prize winner in our Christmas Literary Contest**

CHRISTMAS INTERLUDE by WILLIAM A. PERRY

A SOLDIER'S CONTRIBUTION

IT was Christmas night. Little Jimmy sat with his head on his mother's lap, staring dreamily into the glowing fire while he visualised the scene again. It was the quaint old town of Bethlehem, the City of David, packed with thronging people who had journeyed there to pay their taxes. Poor Joseph and Mary, from Nazareth, unable to find room at the inn, had to put up in the stable, and while there—wonder of wonders—Jesus was born! What did his mother say? Wrapped in swaddling clothes and lying in a manger." How young Jimmy loved to linger over this tender scene! Presently his mother's soft voice broke into his revery as she ran her cool fingers through his hair. "Suddenly there was with the angel a multitude of heavenly host praising God, saying "Glory to God in the highest and on earth peace and good will toward men."

With a startling suddenness he was brought back to everyday life. "Peace and good will?" "Mummy! Why do we have wars so that Daddy has to stay away all the time?"

Mrs. Adams paused a moment before replying. "Well, Jimmy, I guess it's because men are wicked and want money, power, other people's property, and won't live the teachings that Jesus taught us."

"Could I be like Jesus if I tried very hard?" he asked.

"Yes, my dear, if you obey all his teachings."

"Oh! I will try, Mummy," replied Jimmy, and with childlike rapidity, changed his topic.

"When will Daddy be back from the war, mummy?"

"I don't know, darling. When it is over, I expect."

Jimmy was vaguely aware of a subtle change in his mother's voice, and was surprised a few moments later to feel the warm splash of a tear, and her body gently shake as she murmured: "Please God send him back to me."

"Why, you're crying, mummy! When I grow up I'm going to see there are no more wars to make you unhappy."

CORPORAL JAMES ADAMS, or "Curley," as he was known to his mates, sat in his ramshackle billet and drew his greatcoat closer around him. It was a pretty cold night, and fires had to be well screened with Jerry on the prowl, ready to give away their position to the artillery. He was alone; all his comrades had gone down to the village to celebrate.

"Funny! It isn't a bit like Christmas night," he thought. "No holly, mistletoe, kiddies' excited cries, no roast chestnuts or good old party games." Dinner had been a little better than usual, and the officers had managed to procure some drinks, so that most of the chaps were almost intoxicated before they went out. They did their utmost to persuade him to accompany them, and he almost succumbed to the temptation. He was literally "browned off"! He hadn't seen home for nearly three years, and he couldn't speak the lingo in this God-forsaken country. Mail had been delayed so his Christmas greetings and news were somewhere on the way. Almost he was persuaded to get drunk and forget everything even for a short while and go with the other fellows; to probably find himself a girl to minister to his needs and fill that empty ache for feminine companionship. But no! A voice seemed to say "Keep straight! Remember your blessing and those at home who love you." Now he was ashamed to think how near he had been to giving in.

He sat down and pulled out his well-worn Testament. It was certainly a source of spiritual uplift and help these days. As he slowly turned the pages to St. Luke and read: "For unto you is born a Saviour who is Christ the Lord", "Peace on earth and good will to all men", his mind went back to his childhood days some 25 years ago. History was repeating itself with a vengeance.

Why his father never came back from the war he could not discover. He recalled his mother's tragic face as she read the telegram—"Missing, believed killed," he thought it had said, and the subsequent years of hard work and loneliness as she struggled to keep him and his sister at school. It was while his mother was investigating the teachings of the Church that he noticed the change in her. She became brighter and more cheery, and actually had a zest in living. He figured it was because she realised it would be possible to be reunited with his father in the hereafter.

Then came that great day when they were all baptised and confirmed members of the Church of Jesus Christ by those holding the authority.

Since joining the Army the Gospel had been a greater source of help and inspiration to him. It was something solid and substantial to hang on to when things were going wrong and Satan was using his powers to drag everyone down to the lowest possible level. He had seen many a decently minded fellow lose his grip on life and gradually sink lower, losing his self-respect, in the abyss of habitual drunkenness and loose moral behaviour. How glad he was that he had a pattern and a plan of life that promised great reward if carefully fulfilled, instead of drifting around to be tossed here and there by every chance current or wind that happened along.

He knew in his heart that he would have a safe return if he lived Christ's teachings and obeyed all the Principles of the Gospel. That much had been promised in his blessing; besides, he owed it to Mary and young James Junior, waiting patiently at home for him. His eyes grew tender and wistful when he thought of Mary. Gee! She was a great kid! Brave and true, and a fine active member of the Church. He was a lucky guy to get such a swell partner when there were so many other fellows afer her. Why they loved each other so much he could never quite figure out, but one didn't argue about such wonderful gifts. He could picture her now, sitting round the fire, telling their son the story of Jesus just as his mother had done when he was a kid.

Wars! Why were there wars? He pondered over the same question that he had asked so long ago, and which little Jimmy was probably asking right now. Lucifer was surely putting up a stiff fight this time. He had got into the hearts of men and nations, making them greedy and feeding their ego with the desirability of great power—the same thing that brought about his own downfall and expulsion from the Council in Heaven. Now he was reaping his reward, for nation was fighting against nation, homes were being broken up, and he was using all his influence to take people away from Christ. There was more vice, harsh brutality, lust, immorality, theft, drunkenness,, but he couldn't have all his own way, for those who resisted his temptations were better, stronger, cleaner, and fuller sighted. They and their families and Church were drawn closer together into such a unity that Satan would find well nigh impossible to break.

"By George, it's getting late; I think I'll turn in." He walked to the door and noticed a red patch in the sky in the direction of the village. Just then Jerry artillery opened up with a terrific barrage which rent the air with screaming shells and explosions which shook the very earth. British artillery replied with like intensity, so that it was just like hell on earth. From his crouched position in the dugout it looked like the village was getting it. The boys had instructions to return as soon as anything started, so they should be here now.

Presently the barrage subsided, and through the dim glare he discerned a figure running towards him. Blood was streaming from his left arm,, which hung limply at his side. "Dusty Brown!" ejaculated Corporal Adams.

"Better get the ambulance, Curly," he panted. "Most of the lads have been wiped out—started a drunken fight—knocked over the lamps—set the place on fire—then Jerry hit it plumb centre. Guess I was lucky!"

Corporal Adams raced away to summon the standby crew. As he drove the ambulance down to the village with all speed his mind was racing too. "I nearly went tonight, and could easily have been amongst them."

His lips framed a silent prayer for his deliverance as he pulled up outside the blazing building to accomplish his thankless task.

The concluding lecture of a series given under the auspices of the Lion House Social Centre, Salt Lake City, Utah.

THE SIGNS OF THE TIMES

By JOSEPH FIELDING SMITH, of the Council of the Twelve

THAT we are now living in a very wonderful age is conceded by all, irrespective of belief. It is the view of many that we have among us today minds that are far superior to those of former ages, and this accounts for the wonderful flood of inventions, discoveries and developments in the field of science, art and mechanics during the past hundred years.

We, who accept the word of the Lord and have faith in the predictions of the prophets, hold to the view that the great outpouring of knowledge and scientific discovery, is due to the influence and guidance of the spirit of the Lord upon the minds of men, not to the superiority of intellect.

The prophet Joel was shown the last days, and among other things he said: "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." This does not have reference to the bestowal of the Holy Ghost, but to the spirit of Christ, or light of Truth, which we are informed is given to "every man that cometh into the world." Yet with all the knowledge and inspiration, men continue to boast in their own strength and refuse to give the Lord the credit for their accomplishments.

It is a very significant thing that most of the modern discoveries and inventions have come to the world since the opening of the heavens to the Prophet Joseph Smith.

The so-called "Dark Ages" came about through apostasy and rejection of the plan of salvation. The spirit of the Lord withdraws from men when they rebel, and then the spirit of Satan takes possession of them and gross darkness enters their souls. Ignorance follows in the wake of rebellion and the light of truth goes out. This darkness, spiritually and mentally, reached its deepest shade shortly preceding the period known as the "Renaissance", or revival of learning. This revival did not come by chance. The time had come for the preparation for the restoration of the Gospel.

The art of printing and other inventions which preceded the restoration of the Gospel, had to be revealed before the Church could be established in the earth. The framing of the American Constitution, we well know, was by divine inspiration. And thus, revealing line upon line and precept upon precept, the Lord prepared the way for the restoration of his work in fulness in the earth.

There are, however, many important events recorded in the Scriptures which are yet to take place before our Lord comes to reign.

The Lost Tribes

First let us say something further about the restoration of the ten "lost tribes of Israel". Strange to say, notwithstanding all that has been written, there are many members of the Church who think that these "lost tribes" were scattered among the nations and are now being gathered out. They reach this conclusion because the general opinion is that these tribes went into the North, and it is the northern countries from whence most of gathered Israel has been found. Then again, explorers presumably have been to the North Pole, and no land or people comparable to the ten tribes has been discovered. As I said before, these tribes are "lost", and until the Lord wishes it, they will not be found. All that I know about it is what the Lord has revealed, and He declares that they will come from the North and that they are separate and apart from the scattered Israelites now being gathered out. Speaking of this, Elder Orson F. Whitney has said:

> It is maintained by some that the lost tribes of Israel—those carried into captivity about 725 B.C.—are no longer a distinct people; that they exist only in a scattered condition, mixed with the nations among which they were taken by their captors, the conquering Assyrians. If this be true, and those tribes were not intact at the time

Joseph and Oliver received the keys of the gathering, why did they make so pointed a reference to "the leading of the ten tribes from the land of the north"? This too, after a general allusion to "the gathering of Israel from the four parts of the earth". What need to particularise as to the Ten Tribes, if they were no longer a distinct people? And why do our Articles of Faith give these tribes a special mention?—See Saturday Night Thoughts, p. 174.

Another striking statement pointing to the fact that these people are now in a body in preparation for their return is the statement by the Prophet Joseph Smith at the conference held in Kirtland, June, 1831. At this conference the Prophet said: "John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion." The Saviour also bore witness that these tribes were in a body like the Nephites, and he would visit them. (3 Nephi 15:20 and 16:1-4.)

The Keys of Elijah

Other extremely important events now being fufilled are based on the coming of Elias, Moses and Elijah with the keys of their dispensations. We have considered the keys of Moses, which is the gathering of Israel. The keys of Elias had to do with the peculiar blessings given in the days of Abraham, by which all who receive the Gospel are numbered with the seed of Abraham and entitled to all the blessings promised to him in ancient times. The keys of Elijah's work and ministry are extremely interesting. His coming was the fulfilling of the promise made through Malachi. It is the planting in the hearts of the children the promises made to their fathers, that in these last days the children should do the work which was denied their fathers, upon which their salvation depends. Many members of the Church have though that the keys restored by Elijah pertained to the dead, and therefore Elijah practised in his day ordinances in behalf of the dead. This is an error. There was no work performed for the dead before the crucifixion of Jesus Christ. Elijah held the keys of the sealing power by which all ordinances are sanctioned and approved, and upon which the eternal seal of authority is placed . These powers were exercised in early dispensations in behalf of the living. Elijah exercised such authority, and he was the last of the prophets in old Israel to hold this divine authority in its fulness. Since our Saviour opened the door for the dead, this power becomes valid for the dead who accept the Gospel as well as for those who receive the Gospel in this mortal world. I will not go into details and quote scripture bearing on this point, but you will find the evidence recorded in the words of Isaiah, chapters 42:6-7 and 61::1-2; also in Moses 7:38-39; John 5:25-26; Luke 16:20-31; 1 Peter 3:18-21 and 2 Peter 4:6. President Brigham Young has said this in relation to the preaching to the dead:

"Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to him in the day and hour that he went into the spirit world, and with them he opened the door of salvation to the spirits in prison." (Discourses—479.)

The Hearts of the Children

The significance of the restoration of the keys held by Elijah is clearly defined and readily observable in the work that is being done today for the dead. Not only have the hearts of members of the Church turned to their dead fathers, but this same influence has taken hold of the hearts of people in various parts of the world. There are today thousands of individuals who are working in the preparation of their family genealogical records. This has come to pass since Elijah came, and is one of the most significant signs of the times. Before then there was no great interest in any part of the world among the professed believers in Christianity, in the compiling of genealogical records. A brief statement in relation to what has been done since is in order here.

The year following the coming of Elijah, Great Britain passed laws requiring the proper recording of vital records and filing them in a central place. In the year 1844, the New England Historical and Genealogical Society was organised in Boston, although some steps were taken previously in this direction. In

1869 the New York Genealogical and Biographical Society was incorporated in New York. Since that day many other societies have been organised in many of the other cities and states. In more recent years societies for the research and compilation of genealogical information have come into existence. There have been also in several parts of the country special bequests provided in wills for the purpose of genealogical research. Some of the older states have also set aside funds by legislative enactment for the gathering, compiling and publishing of vital records of their several towns. In the past fifty years organisations of this nature have been formed in most of the counties of Great Britain, and the spirit of this work has crossed to the continent into all the lands from whence have been gathered the scattered sheep of the House of Israel. Thousands of genealogical records have been compiled at enormous expense by individuals and family organisations. The compilers do not seem to know what force impels them onward in this work. They think it is a matter of family pride and the desire to have some record of their ancestors, but back of it all is the inspiration which comes from the restoration of the keys, of this turning of the hearts of children to parents and parents to their children.

The City Zion

Other matters of great interest to us are the promised building of the City of Zion, or New Jerusalem, on this continent, and the restoration of Jerusalem of old as an holy city. These matters evidently are under preparation. I have already spoken of the Jews and the gathering of Israel. Zion on this continent will be built according to the promise. When that time will commence we do not know. That it is very close at hand all the signs indicate. It is true that the land will first be cleansed of its evil before that day can come. The word of the Lord shall not fail. Had the members of the Church been willing to give heed to the commandments and walk in the light of truth as it has been revealed, the Lord said that Zion could, even now, have been redeemed. (Read Doc. and Cov. 105:2-5.)

Blessings Withdrawn

Because the people were not ready, or able, to abide in the laws which had been given them, the Lord said that they must "wait for a little season for the redemption of Zion." In the meantime the people were to be chastened until they learnt obedience. After much tribulation would come the blessing and Zion would be redeemed, her Temple would be built, "and they who have been scattered shall be gathered." Zion was not to be moved out of her place. There are indications in the revelations that Zion is not to be built up or redeemed until the indignation of the Lord shall be poured out without measure upon all nations: and "This will be when the cup of their iniquity is full." (D. and C. 101.) There must also come the reclamation of old Jerusalem and the building of a Temple there This too, must wait, so it would seem, until the earth is cleansed of its wickedness.

Saints to Come Forth

There are many things yet to take place concerning Zion. Many of these are to come to pass after the "arm of the Lord" has fallen upon the nations. Of that day you may read in Doc. and Cov. 45:45-53.

Several Appearings

We learn from various scriptures that there are to be several appearings of our Saviour before His final appearance and the full cleansing of the earth. The Lord has said that "every man that will not take up his sword against his neighbour must needs flee into Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.—D. and C. 45:68.

The interpretation of this is not made fully clear. It is, evidently, something which is yet future. It may be the aftermath of the present world struggle. It appears from the revelation that there must be a time when Zion—the pure in heart—will be isolated from the rest of the world, and in the world there will be bloodshed and wickedness. The wicked will say in that day: "Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the

righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.—D. and C. 45:70-71.

Today this nation is at war, in the most bloody, vicious, cruel and inhuman conflict that this world has ever seen. Our own boys are called to enter this struggle. It cannot be, therefore, at least in its present stage, the time spoken of when Zion shall be terrible. That is yet future. Moreover, there must come a time, for the Lord has spoken it, when by some miraculous manner, He will gather from the nations His people in a gathering other than that which has already taken place.

City of Enoch to Return

This seems to be a time to come—near the great day of resurrection (D. and C. 45: 46 and Moses 7:62-63), and just preceding the time when the "arm of the Lord shall fall upon the nations." In that day the City of Enoch—the other City of Zion—will return and men shall again exercise perfect faith and have the guidance of divine power . Moreover, the thousand years of peace shall be ushered in, but the Lord has said: "Until that hour there shall be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire."—D. and C. 63:54.

FINIS

★ "Sursum Corda" — Lift up your hearts

By CHARLES GARRADLEY ARMSTRONG

Prize-winning entry in the "Millennial Star" Poem Contest

Hark! the bells, 'tis Christmas Day,
Walk your path rejoicing—
Lift your hearts—do not dismay,
Heaven's note be voicing.
Brother, Sister, go your way,
Shout in loud ovation,
Christ was born on this glad day,
Hear His revelation.

"Peace, peace, on earth to men
Good will to all the world,"
Even till He comes again
Keep the standard high
unfurled.

Raise the anthem once again
Praise the Lord, ye nations,
Glad tidings to the souls of men
Render salutations.
Send the message wide and far
Bethlehem's old story.
Christ was born, and by a Star
Was found in all His glory

"Peace, peace, on earth to men
Good will to all the world,"
Even till He comes again
Keep the standard high
unfurled.

★

For other poetry contributions turns to page 570

SPEED TO SPARE

A pen picture of Ab Jenkins, Salt Lake City's Racing Mayor, by a feature columnist of the "Deseret News"

MAYOR AB JENKINS of Salt Lake City bears less resemblance to a politician than anyone I've ever seen who is a politician, using the word to denote a person in politics. With the exception of a few passing words, my first opportunity to really talk with him came recently at lunch in Geneva

Knowing practically nothing about his work as mayor, except that he is a stormy petrel with either staunch friends or firm opponents—no middle ground, apparently—I was very much interested in trying to ascertain what sort of a man he is . . . size him up, so to speak.

First, he astonished me by his frankness . . . by the manner in which he discussed his experiences while running for office and since he became mayor. He certainly beats about no bushes when he speaks of his opponents. He serves them up piping hot.

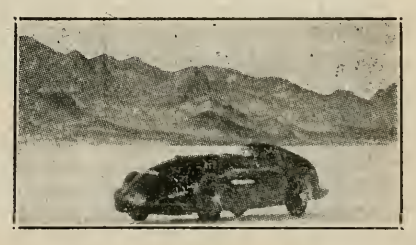
And he has some of the most startling stories of questionable tactics, which he charges to his opposition, that I've ever heard . . . a regular nightmare sort of thing. As for the man personally, he's a physical marvel . . . six feet in height, 185 pounds, all sinew and muscle. He's as agile as a cat and as strong as a bull. I told him that for a man around 45, or not more than 50 at the most—and my guess really was somewhere between 45 and 50—he obviously was in the best physical condition of any man I'd ever seen of that age. He told me he was not 45, not 50, but 60 years of age. It's hard to believe.

His life and career have been no bed of roses. He's come up the hard way. There's something about him . . . a sympathetic quality . . . a certain naïvety . . . that is intriguing.

The name Ab Jenkins is, of course, better known in the automobile racing world than the political . . . where he suddenly hit like a bolt out of the blue three years ago and was mayor before he hardly knew it himself. He has established more world speed records than any man in the history of automotive racing . . . from 50 to 3,000 miles . . . but racing never has furnished him with a living. He's about $11,000 behind the game at present, but would have pulled out on top had the war not made it impossible to fulfill the contracts he had for this year. The money came from contracting and building, which is his business . . . not racing.

He was a great athlete as a boy, strong and fast . . . never beaten in the half-mile, although he never made any high school or college teams . . . because he had to go to work after the eighth grade. He loved speed and machinery . . . and the combination naturally led to fast automobiles. He can get more horsepower from a car than the factory experts, and his ability to drive is uncanny . . . a blend of great physical strength, steady nerves and courage. He told me, incidentally, that he's never tasted liquor nor tobacco.

He's had a life of thrills . . . including what he considers his greatest thrill . . . driving a high tractor 68 miles per hour along a bumpy street in Akron, O. He and the tractor were off the pavements most of the time. Then there was the time on the salt flats when he lost control of his flashing car and spun round and round for two and a half miles . . . also the time he lost both rear tyres while travelling 190 miles an hour . . . but he didn't turn over . . . or he'd never have been here to run for mayor.



Jenkins' "Mormon Meteor"

THE ACTUAL DATE OF THE BIRTH OF CHRIST

AMONG many wonderful things that God has restored in our day is the knowledge that Jesus Christ was born on the 6th day of April, 1943 years ago.

When Latter-day Saints present this information to the world they do so not on the basis of assumption, conjecture or mere belief, but on the authority of direct revelation from the Lord Himself.

The Prophet Joseph Smith had already received personal visitations from the Father and His Son in the Spring of 1820, Angel Moroni, September 21, 1823, and on many subsequent occasions until the year 1827; John the Baptist, on May 15, 1829, Apostles Peter, James and John a month later in the same year. Preceding the revelation on the Church organisation, the Prophet wrote: "We obtained of him (Jesus Christ) the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to His will and commandment, we should proceed to organise His Church once more here upon the earth." And the context of the revelation (in part) reads:

"The rise of the Church of Christ in these the last days, being one thousand eight hundred and thirty years **since the coming of the Lord and Saviour Jesus Christ in the flesh**, it being regularly organised and established . . . by the will and commandments of God, in the fourth month and on the sixth day which is called April."

And so at least one of the disputations had among the learned men of the world as to the actual year, month and day of the birth of Christ has finally been settled through the revelation vouchsafed to the Latter-day Prophet Joseph Smith.

We know and believe that Jesus Christ was born in Bethlehem of Judea, April 6, B.C.1.

DECEMBE

Editor

By ANDRE K. A

"Let the British Missio prophecies of its grow be fulfille

SOURCE OF COUNSEL

Since April, 1942, the general and semi-annual conferences held in the capacious Tabernacle in Salt Lake City have been attended, in the interests of national and Church economy and expediency, by delegates from the wards, stakes, branches and missions rather than by the membership who used "to go to conference". Now the Priesthood—the administrative officers—are specifically invited to attend to receive "instructions in the first person to be taken back in the first person to their respective fields of activity and influence."

Following the great semi-annual Priesthood Conference of October 1, 2 and 3, 1943, we quote the editorial comment from the "Church News":

"Each conference time many not of our faith listen carefully with us to the messages of the presiding authorities of the Church, and a great number of them follow the sound teachings given by these men. They have done so over a number of years, and have declared openly among friends that they have benefited by so doing.

"The Leaders of the Church are eminently qualified to give advice to the people. There is no group of men comparable to them. In the first place they come from a widely varied field of civil life. Before being called

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K. ANASTASIOU

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to their present places of responsibility they . . became leaders in agriculture, education, engineering, business, arts and sciences, finance, recreation, literature—in virtually every type of activity in which the membership of the Church and its citizenry at large are engaged and interested.

"Touched by the inspiration of the Almighty, and abounding in the knowledge of both spiritual and secular pursuits in which they gained attainment, they speak with authority in the fields they choose to discuss.

"It is not surprising therefore that the wise men of our communities listen and read the discourses delivered in the general conferences of the Church.

"Doctrinally, Latter-day Saints know that it is well to follow their guidance. Practically, they know it is a safe thing to do."

RESOLUTIONS FOR 1944 IN THE BRITISH MISSION

Your Acting Mission Presidency have made a few resolutions for 1944 in the interests of the Church and its membership in this land.

The Mission Progress opens up with a two-day programme in Birmingham on January 8 and 9. U.S.A. Basketball contest games, Grand Concert, Sociability Tea, P.F.L. Gold and Green Ball under the direction of the British Mission M.I.A. Boards, and the L.D.S. Servicemen's Conference. Several committees are attending to every detail to ensure success. The youth of the Church from every branch is going to Birmingham. Our members in the forces are expected to be present in hundreds. The publicity committee is seeing to Press reporters, photographers, etc.

The Priesthood and officers of the Church will be given a year's correspondence course of study, embodying Church history and government, the Fundamentals of the Restored Gospel and Applied Religion of the Latter-day Saints.

President George H. Bailey, Senr., First Counsellor in the Mission Presidency, has been appointed to take charge of the Aaronic Priesthood in the mission. Elder Joseph T. Quinney of the Rawmarsh Branch will assist him.

The Conferences in the Districts of the Mission will be held semi-annually to meet the needs and interests of Church membership.

Home Missionaries will be asked to re-dedicate their services and efforts for a period of twelve months, and will receive special Missionary Certificates.

Whitsun week-end will be devoted to District M.I.A. Conventions. August Bank Holiday to Mission Priesthood Conference in London. It has been suggested that we hold a Mission-wide Conference of Thanksgiving at the end of the war.

"Millennial Star" Reporters will receive material for the Press, and will be trained in lecturing on Church subjects. Volunteers are needed.

New tithe recording system will come into operation on January 1. District Auditors are being appointed to perfect Church records.

Church publicity and exhibitions will be undertaken as soon as we receive the necessary material from Zion and train some of our missionaries.

And here is just one New Year resolution for you:

"I RESOLVE TO SERVE MY LORD, MY CHURCH AND PEOPLE THROUGH PERSONAL EFFORT, EFFICIENCY AND ENTHUSIASM, SO HELP ME GOD."

POETRY

CAN WE COMPREHEND

By Jean Alison Gardner

God sent His Son to earth.
Begotten of a Virgin;
Hail to His Glorious Birth
Immaculate conception.

Hark the Angelic strain
Raised by Heavenly voices;
Earth echoes the refrain.
Creation loud rejoices.

He dwelt on earth a man,
Bore Witness of the Father;
All Glory to the Lamb
From Grace to Grace our Saviour.

He died, but lo he lives
To earth return and save us,
A Comforter he gives
The Holy Ghost is with us.

Oh can we comprehend !
The Trinity in oneness
Their Godship without end
The Father Son and Spirit.

★

GOD IS LOVE

By Joan Taylor, aged 16 years

Prize-winner in " M.S." Poem Contest

Christ, a humble child was born, on that holy winter's morn,
Came on earth to save all men, glorious He shall come again
Wise and powerful men bowed down, A King with glory for his crown
Brought Him presents rich and rare and worshipped by His cradle there.

Humble shepherds watching nigh, heard the angels from on high
Glorifying God and men, and the child in Bethlehem.
From the fields the shepherds came praising "God's Almighty Name."
Worldly gifts they could not bring, offerings to their Saviour King.

But they gave Him hope and love, trusting faith in God above;
Rich and poor together lay gifts before their King that day.
For Christ is Lord and King of all upon the earth both great and small.
He loves the strong and He loves the weak, but most of all He
loves the meek.

MERRY XMAS

By Gladys Quayle

Prize-winner in " M.S." Poem Contest

Merry Xmas to the " Star "
And to all its leaders.
'Thro' its columns I extend
This greeting to its readers.
I hope you'll have a jolly time
On rationed Xmas fare;
It matters little what you eat,
What counts is what you share.

You need not have a lot of cash,
Nor yet a palace dome;
If there is love within your heart
This forms the wealth of home;
Where there's love there God shall be
An unseen, silent Guest,
Rejoicing in your Xmas fun
So sweet and heaven blest.

Remember there are many homes
Where there's a vacant chair,
A Mother's heart you'll gladden if
You make a visit there;
" If ye do it unto these
Ye do it unto Me,"
These precious words the Saviour said,
So serve continually.

★

CHRISTMASTIDE By James Maybury

The Son of God came down to earth
Two thousand years ago
His coming was not heralded
By royal pomp and show.
But in a humble stable
Was the Royal Christ-child born
And on a cross was crucified
—The Sunset like the Dawn.

But Jesus' Name has never died,
It lives in Heaven and Earth,
And every year the Christian world
Commemorates His birth
And there is great rejoicing
Thanksgiving far and wide
For Christ's sweet spirit seems to dwell
On earth at Christmastide.

SCIENCE and IMMORTALITY

The Ninth of a series of Radio Addresses entitled "Is Faith Reasonable?"

By Dr. JOSEPH F. MERRILL
of the Council of the Twelve

RADIO FRIENDS: In our last lecture we named the tools and discussed the methods of acquiring a knowledge of the existence of God. On the assurance of thousands of sane and sincere human testimonies we affirmed that a conscientious application of the method suggested would bring the desired knowledge.

The atheistic denial, or even your own possible doubts cannot alter the facts of the case. God has provided a means whereby any normal person can learn of Him, with results that are certain and satisfactory. However, we must remember that this can only be acquired by an effort commensurate with the value of the knowledge. Let not the listless, the indifferent, the faithless, the stiff-necked, or the mocker, be so foolish as to imagine God will favour him with a testimony until meat worthy of repentance is brought forth.

Why There Are Doubters

Here, then, we have an explanation of why there are so many doubters and atheists. The natural man is more or less indolent, a lover of ease. In prosperity he is often proud and forgetful of his dependence on God. In adversity he may lack the strength to persist in true repentance. Or, unclean habits and unworthy conduct make it impossible for him to approach God worthily.

But God is good and merciful. He loves His children with the love of a perfect father. We may go to a doubter's grave. But unless our hands have dripped with the blood of the innocent, we are not lost. This important knowledge was proclaimed to the world by the modern prophet, Joseph Smith. This mortal life is only one stage of an eternal existence. Such is the doctrine of the Church of Jesus Christ of Latter-day Saints.

Opportunity Will Recur

The opportunity of finding out God is not confined to this life alone. It will recur in the life beyond the grave. He whose mind is so darkened that he cannot see God does not lose his chance. His failure here will doubtless handicap him, but unless he sins so grievously as to become a "son of perdition" he will have an opportunity in the life hereafter to serve God and to know Him.

For perhaps the first time in this series of talks, I have stated a characteristically "Mormon" view. But does it not sound reasonable? I would have great difficulty in believing God is just if the only opportunity of winning salvation were confined to this life.

To me it is reasonable to expect that opportunities for so living will recur beyond the grave. But even so we are not relieved of the obligation of seeking God in this life.

You may say that this is dogmatism. If it is, I hope you will grant that it is reasonable and not offensive dogmatism. I do not desire to speak offensively, yet I shall try to speak the truth as I understand it.

Life Beyond the Grave

I have just spoken in a matter-of-fact way of life beyond the grave. Many people deny that there is such a thing. Others are indifferent, having developed a philosophy that gives little concern to such matters.

So far, in this series of lectures we have dealt with the reasonableness of belief in God. Of course, a corollary to the proposition that God lives is that there is a life beyond the grave. But what evidence have we that this is really the case? Students will naturally want to know what science has to say to this proposition. Many of them argue that science denies it.

My purpose is not to speak to those people who have a knowledge of God and who do not doubt the existence of life hereafter, but to those young people who want some evidence upon which to base their faith, evidence that is considered good from a scientific point of view.

Dr. Compton's Discussion

So out of consideration for them let me beg your indulgence while I quote and paraphrase freely from an address on "Life After Death", by Dr. Arthur H. Compton, sometime professor of Physics in the University of Chicago, 1926 Nobel Prize Winner in Physics. The fact that he won this forty thousand dollar prize proclaims Dr. Compton as one of the great physicists of our time.

He, too, was addressing a group of students who desired to know what science has to say about life after death. Among other things he said: "The seeker after religious truth asks earnestly whether science has an answer to its vital problems: Is there a God? What about man's soul? Does death end all? . . . In discussing the problem of immortality it is not my purpose to draw conclusions, but rather to present the meagre evidence science offers. Science does not supply a definite answer to this question. What is it that dies? Each person or organism dies—but the race or species lives on unless some world-wide accident occurs which makes the species extinct.

"The biological centre of life is the germ cell, and this, with divisions and sub-divisions, grows and lives for ever. . . . The apple may decay, but the seed grows into a new tree which flowers and begets new seeds. The fruit and the tree will pass away, but there is eternal continuity of life in the cells which develop from seed to tree to flower to seed, over and over again. Biologically speaking, life is essentially continuous and eternal." But, he says, this is not the kind of eternal life in which we are interested. "To the question of what will happen to me when the body decays, science has no direct answer. We are concerned with the mind, or spirit, which is not material, and with which science does not concern itself. To tell what is the fate of consciousness when the body dies, we must know the relationship between body and mind."

The Behaviourist's View

"Certain psychologists suppose that thought results from a chemical or physical function in the brain, and that when the brain dies consciousness is destroyed. But to the large majority of thinking people molecular chemical changes in the brain are inadequate to explain mental phenomena, for example, freedom of choice.

"If we enjoy freedom of choice—and we think we do—it follows that one's thoughts are not the result of molecular reactions obeying fixed physical laws. For if they were, one's thoughts would be fixed by the physical conditions, and one's choice must be made for him. Thus, if there is freedom, there must be at least some thinking possible quite independently of any corresponding cerebral process. On such a view it is possible that consciousness may persist after death."

That there is some correlation between the brains and mental processes is, however, evident. If we assume that thought is produced by cerebral activity, the destruction of the brain would result in cessation of thought and consciousness. Professor William James, of Harvard, has, however, called attention to the fact that the observed correlation is equally consistent with the view that the function of the brain is to transmit the thoughts from a non-physical thinker to the body of the organism. On this view the brain would correspond to the detecting tube of a radio receiver. Stopping the sound by destroying the tube would not imply the destruction of ether waves which carry the sound.

"An examination of the evidence seems to show that the correspondence between brain activity and consciousness is not very close. It is said to be impossible to distinguish the physical condition of the waking brain from that of the sleeping brain, though the difference between the two states of consciousness is very great."

Dr. Compton quotes from Professor Bergson's book "Mind-Energy", in which proof is offered that "There is infinitely more in human consciousness than in the corresponding brain," and that "the mind overflows the brain on all sides, and cerebral activity corresponds only to a very small part of mental activity."

Professor Compton continues: "The seeming fact of free-will makes the viewpoint that consciousness dies with the body seem highly improbable. It suggests rather that thinking is partially divorced from the brain.

"From a biological point of view it appears that in animals consciousness is the servant of the organism, and we

should expect an efficient evolutionary process to bring about the cessation of consciousness with death."

An Alternative View

But he writes: "An equally tenable alternative view points to the conclusion that the evolutionary process is working toward the development of the consciousness rather than of physical organism. Recent thought has made the belief that the world was created as a result of chance increasingly difficult to defend." To the physicist, the chemist, the paleontologist, the facts "strongly suggest that evolutionary process is not a chance one but is directed toward some definite end. If we suppose that evolution is directed, we imply that there is an intelligence directing it. Thus it becomes reasonable to suppose intelligent minds may be the end toward which evolution is directed.

Further, he says, "If in the world-scheme conscious life is the thing of primary importance, we might expect Nature to preserve at all costs the living souls which it has evolved at such labour, which would mean the immortality of intelligent minds."

Dr. Compton's Conclusion.

In summary he says: "There are many ifs and buts. But no cogent reason remains for supposing the soul (spirit) dies with the body."

"What would we say is the most important thing about a noble man? Not the strength of his body, not the brilliance of his intellect, but the beauty of his character. The discipline of youth, the struggles of maturity, the loneliness of age—these make up the fire through which he must pass to bring out the pure gold of his soul. Having thus perfected, what shall nature do with him? Annihilate him? What infinite waste!"

Dr. Compton concludes: "Speaking now not as a scientist, but as man to man, how can a father who loves his children choose to have them die? As long as there is in heaven a God of love there must be for God's children everlasting life. This is not the cold logic of science, but the warm faith of a father who has seen his child on the brink of death."

Yes, science gives no positive answer, but reason, hope and faith tell us there is life beyond the grave.

We shall discuss this subject further.

GIFTS

by GRACE LENOR PRATT

The world is glorified, dear Lord, since Thou
Wast born on that first Christmas night
In Bethlehem.
They say we have forgotten Thee, in vanity and greed
In searching for those other gifts for those we love
At Christmas time.
Men say we have no thought of Thee, except in need.
It is not so, the fundamental faith still glows
As brightly as of yore, and fills the world
With shining radiance.
In every gift we see the gift they brought to Thee
Of frankincense and myrrh and gold—
And when a silver star appears in yon bright sky
We live again that sweetest story told.
In every Christmas carol sweet and clear
We hear the angel voices as they sing;
We follow sages in their long, long quest
To kneel with them at last before a King.
Who cannot offer paltry gold to One who died upon a cross,
Or frankincense to One who lives triumphantly—
We would not offer Thee the bitterness of myrrh
Until our souls have passed through some Gethsemane.
The star-dust and the tinsel of today,
Our tawdry gifts but symbolise an offering to Thee, there;
But O believe, on every Christmas Eve,
Our hearts turn toward Thee, Lord, in Bethlehem,
In love and prayer.

"Improvement Era," Vol. 38, No. 12.

First Mission-wide Relief Society Conference

Historic Gathering of 'Mormon' Women at "Ravenslea"

THE year 1943 has been outstanding for the excellence and spirituality of its Conferences. No less inspiring was the first Mission-Wide Relief Society Conference held at the Headquarters, November 13 and 14. Never before in the history of the British Mission has such a gathering been held.

Invitations sent to District Supervisors, Branch Presidents and Counsellors received outstanding response. From all parts of the British Isles sisters wrote stating their keen desire to attend. Even from places as far distant as Ireland, Sisters Mary Mogerley of Dublin and Lilian Ditty of Belfast tried to obtain a permit enabling them to travel. Unfortunately their efforts proved of no avail. Telegrams were received expressing their disappointment at being unable to attend and best wishes for the success of the conference.

An executive meeting conducted by Sister Maud A. Hawkes, second counsellor, Mission R.S. Presidency, commenced a series of interesting and inspiring sessions. Various problems were discussed and ideas presented for the growth of the work. Immediately following, a delightful meal, prepared by President Marie W. Anastasiou, was served to 75 persons present.

In the evening, further opportunity to get to know each other was given to the sisters during a Social Gathering conducted by Sister M. McCormick, where items were given by representatives of various Branches and Districts.

Sabbath Day meetings began at 10 a.m. with Testimony and Sacrament Service conducted by Sister Helen E. Poole, first counsellor R.S. Presidency. Eighty-five sisters bore testimony to the truthfulness of the Gospel and the joy of service in Relief Society work. A telegram received from the Mission Presidency was read to the congregation by Sister Anastasiou. The message ran:

On the occasion of the first Relief Society Convention of the British Mission we send greetings and commend you for your faith, integrity and service of charity and mercy. We hope that this convention will be a means of uniting the sisters of the Church and in building up your organisation in every city, to fulfil the predicted growth of the Church in Great Britain.

The general session was outstanding for the wide range of excellent addresses given by the following speakers: Sisters M. McCormick (Histories), M. A. Hawkes (Practical Work), H. E. Poole (Education) and J. N. Gittins (Statistics). A tribute to Relief Society work was paid by President Wm. O. Chipping, of the London District. Sister Anastasiou felt impressed to call upon Sister V. G. Thomas, the youngest R.S. mother in attendance, who was present with her six-weeks-old son. The climax came, however, when Elder James R. Cunningham, of the Mission Presidency, spoke of the unity that existed between the Priesthood and members of the Relief Society, and compared it to the beautiful influence of noble women on great men of the world. There was scarcely a dry eye in the assembly when, in presenting Sister Anastasiou with a bouquet of white chrysanthemums from the Mission Presidency, he designated her as the "first lady in the land."

After acknowledging the bouquet and gifts of flowers from various visitors, Sister Anastasiou, as the final speaker, addressed the congregation on "The Joy of Service".

It is generally felt that the uplifting spirit of what is expected to be the first of many such gatherings will have a beneficial influence upon all branches of Relief Society endeavour.

Regret was expressed at the absence of President Andre K. Anastasiou, whose Mission obligations took him to the Hull District.

J. N. G.

THE FAITH OF THE THE LATTER-DAY SAINTS

THE EIGHTH ARTICLE OF FAITH

"WE BELIEVE the Bible to be the Word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

Our Acceptance of the Bible.—The Church of Jesus Christ of Latter-day Saints accepts the Holy Bible as the foremost of her standard works, first among the books which have been proclaimed as her written guides in faith and doctrine. In the respect and sanctity with which the Latter-day Saints regard the Bible they are of like profession with Christian denominations in general, but differ from them in the additional acknowledgment of certain other scriptures as authentic and holy, which others are in harmony with the Bible and serve to support and emphasise these facts and doctrines.

The Book of Mormon.—The Latter-day Saints accept the Book of Mormon as a volume of sacred scripture, which, like the Bible, embodies the word of God. The Book of Mormon is a divinely inspired record, made by the prophets of the ancient peoples who inhabited the American continent for centuries before and after the time of Christ, which record has been translated in the present generation through the gift of God and by His special appointment.

The authorised and inspired translator of the sacred scriptures, through whose instrumentality they have been given to the world in the modern language is Joseph Smith. The genuineness of the Book of Mormon will appear as a result of impartial investigation into the circumstances attending its coming. The Prophet Joseph Smith, the translator, gives a simple and circumstantial account of the bringing forth of the ancient plates, and avers that the translation was effected through the power of God; learned linguists pronounced the engraved characters genuine, eleven men of honest report, beside the translator, made solemn affirmation as to the appearance of the plates; and the nature of the book itself sustains the claim that it is nothing other than a translation of ancient records.

—James E. Talmage.

¶ "Strange unaccountables" are to believers "Faith-promoting incidents"

Another Sermon on the Mount

The conversion to truth of Emily P. Horner, as told by her daughter,
CATHERINE L. M. HORNER

ONE night in the year 1903, after my mother had retired to bed, she had a strange and wonderful dream.

She dreamed that she was standing alone on a high mountain. Suddenly the quiet was shattered by a terrific thunderstorm which raged to such an appalling degree that she shrank terrified from its violence. The whole earth seemed enveloped in such impenetrable blackness, relieved only by flashes of vivid lightning, that she knew a real and awful terror. It seemed hours before the storm finally spent itself and the earth was calm again.

But with its passing a great light suddenly blazed forth, and looking upwards, my mother saw in its midst the figure of Jesus Christ. His arms were outstretched, and He seemed to regard her with great tenderness and compassion. For fully five minutes He stayed so, while my mother looked on, awe-stricken and wondering. Then He disappeared. For a moment she thought she was alone again, and then she became aware that two young men were approaching.

She asked them if they had been caught in the storm and if they had seen Jesus Christ. Both had seen the Lord, they told her, and so she confided to them her fear that this was the end of the world. They smiled and reassured her. The world would never really end. What she had witnessed was a warning to change her way of life and to do God's will. To do this was to cast out all cause for fear.

They took her down to the foot of the mountain then, and there she saw a most beautiful marble palace, at the door of which stood her mother dressed in robes of white. She asked her mother the questions with which she had plied the two young men. Very serenely and with great gentleness, she was told once more that so long as she did the will of God she had no cause for fear. But the commandments of the Lord must be obeyed. With this injunction she awakened, and the dream was gone.

About a month later, a young missionary of the Church of Jesus Christ of Latter-day Saints came to my mother's door, bringing with him a tract. He told her he had travelled 7,000 miles to bring her the message it contained. She took it, read it and found herself to be very interested. Later, when Dad came home, she gave him the tract to read, remarking that the young missionary must have travelled around England a good many times to have travelled 7,000 miles. She had not realised the possibility of his having journeyed from another country.

During the week that followed, the neighbours made it their business to warn my mother about these "terrible Mormons," but as she had never heard of them before, and had a mind free from prejudice, she was not impressed. Indeed, she went so far as to tell them that she had enjoyed reading the tract and hoped the young missionary would call again. A week later he did call, and talked with her for some time.

As they talked, my mother had the impression that his face was familiar to her, and she asked him if it was possible they had met before. The missionary, however, was only newly arrived from America and my mother had never left England.

The missionary was in her thoughts the whole of the following week. She felt, somehow, convinced that she had seen him before. Then, on the day on which he was due to call again, she remembered. He was one of the young men she had seen on the mountain in her dream!

When he came she told him the story and he was very impressed. He was curious to know if his companion was the other young man she had seen in her dream, but my mother replied with an emphatic "No".

By this time, my mother was con-

(Continued on page 579)

THE CHURCH MOVES ON

Church News Enlarged

A PLAN to make the Church Section of the "Deseret News" the official medium through which important instructions and information will be made known to officers and members of the Church was recently approved by the general authorities.

Through this publication the First Presidency, Priesthood Committees and auxiliary organisations will issue their bulletins and material pertaining to Church activities.

Beginning September 18, the "Church News" was increased in size by 50 per cent. to cope with its new role. Space is devoted to the interests of young people of M.I.A., Sunday School and Primary age. Other features include: Teacher training lessons; "For Your Scrapbook"—selected inspirational material; News of the Church Welfare Programme; Bible stories in picture strip form; News of world-wide Church activities; and "Gospel Doctrine"—outstanding sermons by prominent Church members.

Idaho Falls Temple President Named

IT was announced recently by the First Presidency that President David Smith of the North Idaho Falls Stake has been appointed president of the newly completed Idaho Falls Temple, which is now awaiting dedication.

The temple is the tenth to be built by the Church and is said to be one of the most beautiful from the standpoint of detail and arrangement.

M.I.A. Book of Plays Royalty Free

A COLLECTION of high-class, first-ranking plays selected with the co-operation of various publishers, is released for Church-wide use in this year's M.I.A. Book of Plays. The book will entitle the M.I.A. to the use of royalty plays without the payment of additional fees.

The idea of paying a blanket royalty to copyright holders was conceived more than fifteen years ago by W. O. Robinson, field secretary of the M.I.A.

We hope to obtain copies for the British Mission.

Descendants of Martyrs Travel again

IN the year 1884 two young Mormon missionaries to the Southern States gave their lives as martyrs at the hands of an enraged mob in what has since become known as the Tenessee Massacre. Their names were John H. Gibbs and William S. Berry.

In 1900 Elders Gibbs and Berry—sons of the martyrs—were travelling as missionary companions in the South.

Today, a third generation is labouring in the cause for which their progenitors died. Elders Eugene J. Gibbs, grandson of John H. and Alfred O. Berry, grandnephew of William S., are again travelling the roads of the South together as companions.

Praises Mormon System

IN a speech before a civic gathering at Santa Barbara, California, Grace Ruth Southwick, secretary of the National Education Association, Department of Adult Education and head of Adult Education in Santa Barbara, while discussing post-war peace problems, said among other things:

". . . The world would do well to heed the lessons taught by the great Mormon Church.

"Their youth movement and system of recreation are excellent.

"We stand in admiration at the magnitude of their Welfare System, and their planning for the guidance of their young people through local centres, especially in Salt Lake City.

"Because of this, I am glad that my grandfather (Edward) Southwick, a lawyer in Illinois, defended Joseph Smith, the founder of Mormonism, in his trial. My grandfather was a Quaker, and believed in religious liberty for all faiths."

President Grant's 87th Birthday

ON Sunday, November 21, 1943, in all the Branches of the Church in the British Mission, part of the time in the Evening Services was devoted to celebrating President Heber J. Grant's 87th birthday—Nov. 22.

LEAVE FOR FATHER CHRISTMAS

A Seasonable Story for the Children

by EDITH RUSSELL

IT was Christmas Eve, and Michael-John was as excited as could be. There were all kinds of wonderful things just waiting to happen: a Christmas tree laden with toys and snow that glistened; a model Beaufighter; delicious things to eat; mince pies and jellies with cream; holly with wicked-looking red berries; and an adventurous-looking parcel on top of the wardrobe with a saucy bow round its middle and a label on it, which said: "Not to be opened until Christmas".

Michael-John felt like scampering madly up and down and yelling loudly from sheer excitement. He wanted to shout "A Merry Christmas!" from the housetops, to all the world. Christmas Eve was the nicest day in the year—excepting Christmas Day. Tomorrow he would awaken early—just as soon as it was light—and empty his stocking. There would be the Beaufighter, and the game that Mummy had especially asked Father Christmas to bring; toys and sweets, and a thousand things besides. It was all so thrilling he gave a "Whoop!" and danced into the bedroom where his mother was dressing for the afternoon.

She was reading a letter, and she looked up quickly as Michael-John charged in like a runaway horse. He felt himself tremble and a queer prickly feeling run all down his spine as he saw that she had been crying. Crying on Christmas Eve! It made him forget to startle her. He stood by the door, frightened, wanting ever so much to cry too.

"Michael-John," Mummy said at last, smiling at him, just as though she had never cried at all, "Daddy won't be home for Christmas. But he sends his love."

"Oh!" Michael-John said in a funny voice which was not a bit like his own. He had a dreadful feeling inside of disappointment. He knew now why Mummy had cried. She couldn't imagine Christmas without Daddy. Daddy always trimmed the balloons and carved the goose. Daddy always shovelled the chestnuts into the fire and "fielded" them when they popped. Daddy always let Michael-John conduct Christmas morning prayers, saying "Go on, old man, you lead us today. I guess that's how it should be." And Michael-John did lead them, and felt so proud that he almost burst.

But not this year—Daddy wasn't coming home, and Mummy had cried, secretly, in the bedroom.

Suddenly a terrible thought struck Michael-John. Suppose Father Christmas could not get leave either! Suppose his colonel had said he must stay at the war until after Christmas was over! There would be no Beaufighter, no gun, no presents at all. Why hadn't he thought of if before? Micheal-John felt himself grow cold all over. It would be dreadful without Daddy—what would it be like without Father Christmas? It wouldn't be Christmas at all.

All afternoon he moped about the house feeling exactly how a balloon must feel when someone has pricked it. Father Christmas may not be able to get leave. Daddy couldn't, and he had things on his shoulders and men called him "sir". Father Christmas may be only a "private", so he wouldn't have a chance.

There were hot muffins for tea, but he couldn't eat more than three—a thing unheard of in the history of Michael-John. His Mummy shook her head and said something about too much excitement. She had not realised the awful fact that this year Father Christmas may not be able to come.

At seven o'clock Michael-John went upstairs to bed. He hung up his stocking. Mummy must not suspect how he was feeling. He had no hopes at all. He was very silent and thoughtful as he undressed. He climbed into bed and Mummy said "Michael-John, haven't you forgotten something?"

Of course, he had. He had forgotten to kneel and say his prayers. Very sadly, Michael-John knelt down beside his bed and began to pray, and this is what he said:

"Dear God, it's me—Michael-John. Maybe you've forgotten it's Christmas, but it is tomorrow. Would you do something real special tonight? Would you speak to Father Christmas's colonel for him and get him off for Christmas? You see, God, if he can't come it won't be like Christmas at all. Oh—and if you could get Daddy off too, I'd be most awful' grateful. Amen."

When Mummy had left him, and the room was dark, Michael-John lay awake, thinking. If God hadn't heard his prayer it wouldn't be Christmas tomorrow. It was hours before he fell asleep. . . .

What was that? A very faint click, then a soft circle of light very close to his bed awakened him. Michael-John opened his eyes, then shut them again quickly and lay very still. His heart was doing strange jumps in his chest. It was Father Christmas—he was positive.

He stood beside Michael-John's bed and was filling the stocking. The torch he was holding shone downwards on the floor. Michael-John stole another peep. Father Christmas was in uniform—he could just see the khaki trousers and the stout boots. His colonel had let him off after all.

Michael-John had meant to stay awake until Father Christmas was gone and then look at all that he had brought, but being a very sleepy little boy he fell asleep and did not waken up until it was morning. Christmas morning! The Beaufighter was there—so was the game and the gun, and a book—and . . . When Mummy called him to breakfast, whom do you think was sitting beside her, waiting to wish Michael-John a Merry Christmas? It was Daddy himself. Michael-John was so happy he could hardly breathe. God had heard his prayer and got Father Christmas and Daddy off too, making his Christmas perfect.

Later, Michael-John led them in prayer. His Daddy and Mummy smiled at each other when he said . . . and thank you. God. for seeing the colonel."

ANOTHER SERMON ON THE MOUNT

(Continued from page 576)

vinced that what this young man was preaching was the truth indeed. She investigated further on her own behalf, and a year later was baptised. Three months later the Church had another convert in my father.

In the meantime, although my mother had met many Elders of the Church she had never seen the second young man of her dream. Elder Cutler, the missionary who first had brought the Gospel message to her, and who had baptised her, invited her to attend the Harvest Festival to be held at a nearby branch. It was to be his farewell address before returning home, and my mother and father gladly accepted.

Looking around the hall, my mother suddenly saw a face at once familiar to her. Yes, it was the other young man of her dream. Excitedly she beckoned to Elder Cutler, and when he hurried to her, told him that at last she had seen his companion on the mountain, and pointed him out.

The young man was a personal friend of Elder Cutler's. They had often climbed the mountains together at home. They had come on a mission together and were returning together.

When he was later introduced to my mother as Elder Forbes, and she told him the story of her dream, his face expressed joy and amazement.

Truly, "God moves in a mysterious way His wonders to perform."

Dr. Bennion — To The Youth Of The Church Tomorrow (cont'd)

Heaven on Earth

THE late Bishop Elias S. Woodruff, beloved by all who knew him for his Christ-like spirit, surprised his boys of the priests' quorum one Sunday morning with the thought that "heaven is also on this earth". What the Bishop meant, no doubt, was that heaven has two meanings. It is a place where the good people of the earth will dwell in the life to come. It is also a happy, free, peaceful, joy-bringing state of mind to be enjoyed by those who live the Christ-like life.

Hell also has two meanings. It is a place where the wicked, unrepentant people of the earth will keep company hereafter. It is defined in the Book of Mormon, and by Joseph Smith, as a state of awful torment and remorse in one's own mind and soul. This condition of hell can be experienced to a marked degree here in this life. And unless one repents and lives the good life, such a one will experience a worse hell hereafter when he comes to a fuller realisation of his state of weakness and wrong-doing.

Our religion gives us a glorious picture of man's life and its possibilities. Our life is eternal. In each of us is intelligence which was never created but has always existed. Our Father in Heaven clothed this intelligence in spirit form, and we became His children. And in our spirit-state, in the pre-earth life, life was good. We learned and developed ourselves and exercised freedom of choice. When the time came that we could profit from an earth-experience, our Father gave us the gift of mortal life with all its possibilities. After death our spirits will be resurrected and receive tangible, spiritualised bodies. In this condition we shall be capable of receiving a "fullness of joy."

The joys of life are not to be realised in heaven alone. Nephi, our first author in the Book of Mormon, proclaimed in the *present tense*, mark you, that "men are, that they might have joy." And Jesus Himself declared while teaching among men: "I am come that they might have life, and that they might have life more abundantly."

One of the glorious teachings of the Restored Gospel of Jesus Christ is that we are here to enjoy life at its best; that this is the day and the life in which we are to gain our salvation; a salvation that will come to us in good measure now, and remain with us and increase throughout eternity, if we live the Gospel of Jesus Christ.

Thus, it seems that whether we are planning for life tomorrow, 1950, 1960, 1975, or for life beyond the grave, the task is basically the same. The things which will bring us the greatest joy tomorrow, five years from now, in old age, and in heaven, are basically the same. Life is eternal. Its basic characteristics—our freedom, our opportunity and need for growth, for joy, for creativeness, for happy association with one another—are true of life in all its stages.

If we learn how to live well this day and each day, the future will take care of itself, now and forever.

"Listen to the Exhortation of the Dawn!
Look to this Day!
For it is Life, the very Life of Life.
In its brief course be all the varieties
And realities of your existence.
The bliss of growth,
The glory of action,
The splendour of beauty;
For yesterday is but a dream
And tomorrow is only a vision,
But today well lived makes
Every yesterday a dream of happiness
And every tomorrow a vision of hope.
Look well, therefore, to this day!
Such is the Salutation of the Dawn."

Anonymous.

Life is a challenge—accept it, and answer it bravely.

Dr. Lowell L. Bennion—
"Today and Tomorrow."

Friendship
AMONG LATTER-DAY SAINTS
Through Letter Exchange

FOR the L.D.S. Pen Friends, the youth of the Church generally and many hundreds of our boys, British, American and Dominion, in the forces of the United Nations, the New Year opens up with interesting and important events!

The M.I.A. Boards of the British Mission, whose offices are in Birmingham, are sponsoring the first P.F.L. Gold and Green Ball. The Mission Presidency are behind them one hundred per cent.

To make the week-end of January 8 and 9 more enjoyable, more complete in entertainment, social contact, participation and spiritual exercises, other important items have been added.

U.S.A. BASKET BALL

The programme will begin on Saturday at 2 p.m. with Basketball games played by two L.D.S. (U.S.A. Army) teams, who will meet on the floor of a fine gymnasium in the **Friends' Institute, Mosely Road, Highgate, Birmingham.** The Press, sporting personalities, and the Mayor, it is hoped, will attend.

GRAND CONCERT

At 4 p.m. a programme of excellent items will be presented by the forces and the civilian members of the Church.

SOCIABILITY TEA

At 5.15 p.m. a good tea will be served at the Institute. Food, Mirth and Toasts will be on the Menu!

P.F.L. GOLD AND GREEN BALL

At 6.30 p.m. precisely the band will strike the first valse tune, and for three hours the youth of the Church wil enjoy themselves. Dress is optional, but it is hoped that **to look your best you will be well dressed.** Two M.C.s will be on the floor. One or two cabaret items will be presented during short intervals. (Admission will be by ticket only—3s. each.)

L.D.S. SERVICEMEN'S CONFERENCE

On Sunday, January 9, at 10.30 a.m. and 2 p.m. every member will be anxious to meet in worship at the L.D.S. Chapel, Booth Street, Birmingham. The theme of the conference will be: "Let your light so shine . . . (Matt. 5:16). The Mission Authorities will be in attendance.

ACCOMMODATION

Civilian members of the Church are advised to reserve their sleeping accommodation **immediately** by purchasing 3s. Ball ticket for each reservation. P.O.s to be sent to **Mr. F. Webb, 11, Alder Road, Sparkbrook, Birmingham 12.**

Members of the Organising Committees, wearing yellow M.I.A. tags, will be at **Snow Hill** and **New Street** Railway Stations, **by the Enquiry Offices,** from 1 o'clock on Saturday, to direct the visitor to the trams 40 and 41 near New Street, and 42, 48 and 150 from Albert Street. Alight at the junction of Leopold Street and Mosely Road. **Wear your own tag when you get to Birmingham.** It will be sent to you with your ticket.

Servicemen will be able to stay at the various Service Clubs in Birmingham.

The Mission Presidency tender their Christma sGreetings to the growing L.D.S. Pen Friendship in the British Mission, and, in the spirit of good will, wish every member a happy New Year and a happier future built upon the principles and ideals of the Restored Gospel. A. K. A.

WE'LL SEE YOU IN BIRMINGHAM

ON

—JANUARY 8th and 9th, 1944—

FIRST PRESIDENCY'S GIFT TO SERVICEMEN ACKNOWLEDGED

Pocket editions of the "Book of Mormon" and "Principles of the Gospel" recently arrived from U.S.A. have been distributed among L.D.S. Servicemen in Great Britain and the Armies abroad. Below are printed some of the expressions of gratitude received.

Royal Navy

I received my copies of the Book of Mormon and Principles of the Gospel, and would like to express my thanks and appreciation to those responsible. The idea is a very good one, and will be of great assistance to those of us who are away from Church and home.

I would also like to take this opportunity of expressing my appreciation of the "Star". In its new form it is better than ever before. I find it a consolation while out of actual contact with the Church.

JOHN L. CORNISH, R.N.
Ilfracombe.

*

Army

It gives me great pleasure to acknowledge receipt of the books sent to me, and I can assure you that I very much appreciate them. It is very nice to know that one is not forgotten and that the Church is looking after our spiritual needs while we are engaged in serving our country.

14321790 Gnr. K. SMITH,
Amersham.

*

I am writing to offer my profound thanks to you and the authorities of the Church for the most generous and useful gift I have ever received—the pocket size Book of Mormon and Principles of the Gospel. In these two books I carry a veritable Bureau of Information of Church Doctrines, in my battle-dress pockets.

In one breast pocket I carry the Book of Mormon, in another the Principles of the Gospel and the Holy Bible. To this add the "Millennial Star" tucked away in my map pocket and I am the best-equipped soldier in the unit.

JOHN L. A. SOPER,
Devon.

R.A.F.

This is just a short letter to voice the gratitude in my heart, an expression of the great joy I experienced when I received the two Pocket Editions specially printed for the L.D.S. Forces. I know I am voicing the opinions of the numerous Latter-days Saints in the Forces when I say they have filled a long-felt want. The contents and quality surpassed all expectations, and I shall cherish the two volumes for the rest of my days. I was thrilled when I saw the choice collection of L.D.S. Hymns which are so well known and loved by all of us. Please accept my sincere thanks.

Cpl. JOHN W. PERRY,
R.A.F., Ely, Cambs.

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I am writing in acknowledgment of the two books received, and wish to thank all concerned for a splendid gift and for their kind thoughts and good wishes on my behalf.

Cpl. ALBERT FARLOW,
R.A.F., Andover.

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—And from the Home Front

I have received from Mission Headquarters this week a pocket edition of the Book of Mormon and also Principles of the Gospel. I have mailed these to my husband who is serving with the British North African Forces.

May I take this opportunity of thanking you and the general authorities for your kindness in sending these beautiful books and for remembering our men in the Services.

I know my husband will be thrilled to receive the pocket editions, although I guess he will still have his original. It was always the first thing to be placed in his kit—a present when he was a young deacon.

DOROTHY L. SHORROCK,
Blackburn, Lancs.

★ DISTRICT ACTIVITIES ★

BIRMINGHAM

A Junior Scout Group was organised on November 5 in the **Kingstanding** Branch. District Scoutmaster Bertram H. Stokes was appointed Cubmaster, with Dora E. Harman as Assistant. The group has an initial membership of 12 boys, all non-members.

The following changes took place in **Sparkbrook** Sunday School during October. Miss Brenda Heath was appointed Primary Class teacher in succession to Sisters Lilian Dyson and Evelyn Collins, who were released with a vote of thanks. Beryl Heath was appointed Sunday School Chorister.

HULL

For several weeks very successful bi-weekly socials have been held in **Gainsborough's** new meeting hall. President Wm. H. Fitchett with the help of Social Committee, has been in charge of events. Dancing, to new radio and record-playing equipment, has been the chief feature. Many young people have become acquainted with the Church and it's members, forming what is hoped will be a good nucleus for regular M.I.A. meetings. On each occasion, the hall has been filled to capacity.

IRISH

A Harvest Festival Service was held in the **Belfast** branch under the direction of Relief Society President Lilian Ditty on Sunday October 31. Speakers on the "Harvest" theme were Sisters Jean B. Darling, Nan Kelso and Agnes Gillespie. Musical items were rendered by Mr. E. McBride and the Branch Chorus. The hall was tastefully decorated with harvest produce. Sixty persons were in attendance.

The following evening, November 1 a social was held and the produce sold, together with Christmas toys made by Relief Society members, A good sum was raised to help Relief Society funds.

LEEDS

On monday, October 25, a social and supper was held in the home of Brother and Sister Fred Laycock Snr., of **Pudsey**, in honour of Elder Herbert Walker and Brother Fred Laycock Jnr., both of whom have have since left for the mission field.

A splendid supper was arranged by the Relief Society under the direction of Sister L. Sutcliffe, R.S. president. Twenty-four members and friends enjoyed an evening of games and musical items. The brethren were presented with gifts of money.

A further Farewell Social in honour of these brethren was held on Saturday, October 30, in the **Bradford** Branch. A splendid programme of games, dancing and musical entertainment, compered by Elder George Pitts, was enjoyed by 126 people. Ronnie Boldwin, singing "Newsboy," Dereck Bellwood, accordionist. Elder Fred Laycock Snr., baritone, and Mrs. Knapton, provided musical items. District President F. Laycock read two poems, especially composed, in honour of the departing missionaries, by Sister Marie Hill, Y.W.M.I.A. Supervisor. Gifts of money were presented to the brethren.

LIVERPOOL

The Relief Society of **Wallasey** Branch held a "Bring and Buy" Sale in October, under the direction of their president, Sister D. Willis. Sister Millard conducted the Sale. Refreshments were provided, and a pleasant evening was enjoyed by 20 people present.

Liverpool Branch Sunday School was reorganised on October 24, as follows: Sister Edna Espley, S.S. Superintendent; Sister Margery Patey, 1st counsellor; Brother Edgar Aucoin (U.S. Army), 2nd counsellor; and Sister Lily Curran as Secretary-Treasurer.

LONDON

A social, in honour of Brother Arthur Willmott, a recently repatriated prisoner of war from Germany, was held in **North London** Chapel on November 4. Brother Willmott had been a prisoner for over 3½ years. Although he has lost three fingers on his left hand, we are pleased to report that he is quite well and very happy to be back in England.

At a Baptismal Service held in **South London** Chapel on October 10, under the direction of the London **District Presidency**, the following candidates were received into the Church: Mary Elizabeth Hawkes, David Barns Willmott and Colin Barns Willmott. They were baptised by Elder Norman Hawkes and confirmed by Elders G. F. Poole, W. T. Hamilton and Joseph Willmott respectively. Suitable addresses were given by Sister Marie W.

Aastasiou and Elders N. D. Hawkes and A. James Willmott.

Successful socials have been held monthly in the St. Albans Branch. A Harvest Festival Supper opened the season, and a sale of garden produce realised money for the Red Cross. In October an excellent Hallowe'en party was presented. The Witches Scene from Macbeth was enacted, and Witches' Hillbroth—a first-class soup—was served to all present. Ghost stories and other Hallowe'en items made the event very enjoyable. November's Music and Drama Social was equally successful, with Sister Bullock contributing an uproariously funny turn which convulsed everyone. U.S. Army visitors to these socials were Elders Rex Stutznegger and Grant Ripley.

An enjoyable Hallowe'en party was held by **South London** M.I.A. on October 30. The hall was dimly lit by candles behind smoked glass and decorated with gnomish silhouettes. Hallowe'en games and items were presented, and Sister Alice Tarr featured as a gypsy fortune-teller. The 40 persons present included overseas visitors: J. Allen Jensen (ex-Millennial Chorus), William W. Reeder (U.S. Army) and Phillip Mount (Canadian Army).

MANCHESTER

At the Manchester District Union Meeting held in **Rochdale** Chapel on October 30, the following sisters were called to serve as officers in the District: Sister Mabel Fitton, appointed District Clerk; Sister Doris Wolfenden, appointed Supervising Secretary to District Genealogical Committee and set apart by Elder John F. Cook of the Mission Board: Sister Hazel Woodhead appointed Primary Supervisor; Sister Ivy Woodhead appointed "Millennial Star" Reporter. Splendid refreshments were served by the local Relief Society Sisters, and proceeds given to the District Missionary Fund.

NEWCASTLE

West Hartlepool Branch held the first of a series of weekly socials and suppers at the home of Brother and Sister Edwin Astin on their wedding anniversary, October 25. Investigators and members enjoyed a fine supper and joined in party games. Proceeds were in aid of Sunday School funds.

NORWICH

For the purpose of swelling the Missionary Fund, a social was held by **Lowestoft** M.I.A. officers on November 9. President Sidney W. Coleby presided, and Sister Hazel Pitcher, Y.W.M.I.A. president, conducted. Indoor games were interspersed with vocal solos, recitations and community singing. Refreshments were served and a charge made for the purpose stated. A good number of friends accompanied M.I.A. members.

NOTTINGHAM

A "Welcome Home" social in honour of Sister Alice Annie Wild, who has just completed 18 months in the Mission field, was held in the home of Sister Sarah Potts of Eastwood, on November 18. Songs, recitations and party games gave enjoyable entertainment. Refreshments were served to all present.

SCOTTISH

Fifty saints and friends enjoyed a Hallowe'en Party in the Masonic Hall, **Glasgow**, on October 20. Sponsored by the local Sunday School, and conducted by Elder Robert N. McQueen. All Hallows' Even was celebrated in typical Scottish style with games usually associated with the occasion.

Fine entertainment was provided by the Primary and Sunday School children, and seasonable refreshments served.

A Hallowe'en social, under the direction of the Relief Society, was held in the **Airdrie** Branch on October 30. Saints and friends numbering 32 enjoyed a fine programme of Hallowe'en games and items, prepared by Sister Martin, R.S. President. Brother Robert Martin provided accordeon music for an impromptu dance. Appetising refreshments were served by th R.S. sisters.

SHEFFIELD

Doncaster Branch Sunday School held a social evening on Saturday, November 13. Proceeds were in aid of the Sunday School Children's Prizes Fund. There were 25 in attendance.

Three of the four recent Branch Conferences held in the Sheffield District were advertised and fully reported in the local Press. A somewhat satirical editorial note on a view expressed during one of the conferences caused wide-spread comment, but received an able and conclusive answer from President Anastasiou, part of which was published.

SUMMARY OF REPORT OF THE DISTRICT PRIESTHOOD CONFERENCES

Newcastle District, September 18 & 19.
Liverpool District, October 9 and 10.
Leeds District, October 16 & 17.
Manchester District, October 23 & 24.
Nottingham District, October 30 & 31.
Sheffield District, November 6 & 7.
Birmingham District, November 20 & 21.

The agenda of the 3rd Annual Priesthood Conference held in London on July 31, August 1 and 2, 1943, was presented in most of the Districts of the British Mission for the benefit of the local Priesthood members.

The subjects discussed were: The "Millennial Star" Magazine, New Tithing Records, Financial Reports, District auditors, Monthly Executive Reports, Full-time and local missionaries, Missionary fund, District Council meetings, the functions of the District and Branch Presidencies, Mission Publicity, Leadership, Spiritual rearmament, Mission projects for 1944, and local problems received careful attention. Most of the districts had four or five sessions each. Time was profitably spent in earnest deliberations. President A. K. Anastasiou attended all but the Nottingham District, where Pres. George E. Gent presided. Elder James R. Cunningham was present at the Leeds District Conference.

Commencing with the January issue, space for the publication of District Activities will be dispensed under a new system. Each "Star" representative is to be allowed to submit 40 words per Branch, i.e., if his District consists of 6 Branches, the space allotted will be equivalent to 240 words. Make sure that YOUR District receives the publicity it deserves. Send in your reports to your District Representatives before the 20th of each month to ensure publication in the current "Star". The competition will be keen. Let's begin the New Year well.

L.D.S. SERVICEMEN'S CONFERENCE AT WIGAN

A special conference for L.D.S. men in the forces was held in the Wigan Branch Hall, and at the Baths Assembly Hall, October 30 and 31, 1943.

On Saturday, at 5 p.m., American brethren in the forces were present. T./Sgt. W. A. Carver conducted. The meeting was devoted to discussion on the wearing of Temple garments, Word of Wisdom, Tithing, Savings, Profanity in the Army, the attitude of the L.D.S. boys, their behaviour and influence upon Army associates. President A. K. Anastasiou, attending the conference with Sister M. Anastasiou, took part and encouraged the brethren to uphold their Priesthood, uphold the name of the Church, and keep their faith.

Mayor Greenhalgh, President Anastasiou and organisers outside Wigan Baths Assembly Hall.

At 7.30 p.m. a fine social was given, conducted by Branch President Horace E. Heyes. The programme included items from the local and visiting members of the forces. Approximately 80 were present.

On Sunday at 10 a.m. the first conference session consisted of Sacrament and many inspiring testimonies borne by the soldiers. T/Sgt. Carver conducted. Approximately 85 in attendance.

A special meeting for the members of the forces followed immediately after. One High Priest, five seventies, nineteen Elders, four Priests, one deacon and one member were present. President Anastasiou discussed with the brethren future conferences, basket-ball, and matters of living the Gospel and personal conduct.

The 2 p.m. session was attended by 137 members and conducted by T/Sgt. Carver. The Mayor of Wigan, Councillor E. Greenhalgh, was present. Welcoming the U.S.A. soldiers, he said: "I have learned a lot about your founder and your Church built upon a firm faith and positive belief. There are a great many principles in your Church which I would like to embrace. In your Church you do practise what you preach. I met your missionary choir at the Liverpool University before the war, and never have I heard such a fine presentation by such fine, clean young men. You have got something good."

Captain R. D. Stutznegger made fitting reply to the Mayor, who left to fulfil other appointments. Other speakers included Elders W. J. McEntire, W. E. Grant, Nelson, W. A. Carver, all of the U.S. Army, Sister Marie W. Anastasiou, who dealt with "The Depth of Motherlove", and District President Parkin L.

WIT'S ENDS

CONCENTRATED GHOST STORY

"Do you believe in ghosts?"

"Yes," said he, and vanished.

ON HER OWN HEAD BE IT

When a woman goes mad about an expensive new hat and makes herself a Christmas present of it, you are justified in telling her the crime is on her own head. But don't be surprised if she says "Is it on straight?"

MIDDLE-SEX REGIMENT

He found her under the mistletoe.

"At times," said the girl, "you seem to be manly enough, and then at other times you're absurdly effeminate. Why on earth is it?"

"Er-ah-heredity," he answered.

"Heredity?"

"Yes. You see, half my ancestors were men and the other half women."

LIT

It was Christmas Eve. The small boy, groping along the pavement, was weeping bitterly. Along came the man filled with the Christmas spirit. "What's the matter, my boy?" he asked.

"I've lost me penny," wailed the boy.

The man felt in his pocket. "Well, don't cry," he said. "If you don't find it before dark, here's a match."

CULTURE CLASS

"Yes, my dear," said the old lady, "there's one thing I'm thankful for, and that is that my daughter Lizzie married a gentleman."

"And 'ow do you know 'e was a gentleman?" said her friend.

"Because I put 'im to the test," replied the old lady. "The first time my daughter brought 'im 'ome, I gave 'im an 'ot drink, and when 'e poured it out into 'is saucer, 'e didn't blow on it like any ordinary feller, 'e fanned it with 'is 'at."

LOVE IS BLIND

One experienced gentleman was saying to his friend: "But on your income, are you justified in marrying?"

"Not at all," the other admitted.

"The girl has no money, I understand?"

"Not a bob."

"And they tell me she has very extravagant ideas?"

"That's the truth."

"Then, my dear fellow, what reason have you for taking this very serious step?"

"Reason? No reason whatever. I'm in love."

FOOD FOR THOUGHT

"Look here," said the old lady, "do you want a meal badly enough to work for it?"

"To tell you the truth, mum, I'm just hungry," he answered, "not desperate."

SUNDAY SCHOOL ERUDITION

Teacher: "Now, we all know about Noah's Ark. Do you know of any other ark?"

Tommy: "Yes, miss, the one the 'erald hangels sing."

ALL MIXED UP

A little boy of six years came home and announced that his class had learned a new song.

"What was it?" asked his proud mother.

"It was a carol," he said, "called "Wild Shepherds Washed Their Frocks by Night."

IN DANGER

Elmer (taking his watch from under his pillow): "Quarter to eight and mother hasn't come to wake me yet. I shall certainly be late for school if she doesn't come soon."

The Prophet Joseph Smith

The Latter-day Prophet

BORN DECEMBER 23, 1805 **MARTYRED JUNE 21, 1844**

Nearly one million Latter-day Saints commemorate at Christmastide the birth of the Prophet Joseph Smith, who, at the age of 14, received his first vision of God the Father and His Son Jesus Christ in answer to a simple prayer for guidance as to which of the churches he had access to was right. He was commanded to join none of them. The first vision was followed by many others: the Angel Moroni, John the Baptist, Peter, James and John, the ancient Apostles, Elias, Elijah and Moses. On April 6, 1830, he was divinely commissioned to re-establish, in all its fullness and authority, the Church of Jesus Christ of Latter-day Saints. Although born in very humble circumstances, denied the privileges of education, he nevertheless, at the age of 39, was one of the greatest personalities of the 19th century in America. Hundreds of thousands of intelligent men and women throughout the principal countries of the world link the name of the founder of Mormonism with that of God and Jesus Christ in their public worship and testimonies. Millions know that Joseph Smith was and is the Latter-day Prophet of the Living God, but for social, political and personal reasons do not give allegiance to the Church of Christ restored through this man. On the other hand, nearly one million of Latter-day Saints testify of the divinity and prophetic mission of Joseph Smith and look upon him as a greater leader and prophet than Moses and Isaiah.

Martyred in the prime of his manhood nearly one hundred years ago, he left a name, an influence and teachings that are gaining ever greater recognition. He organised a Church that challenges today the wisdom of the world in its claims to divine authority, Church government, Priesthood order, saving principles and ordinances, divine revelation and the gifts of the Spirit. He brought forth by the gift and power of God the Book of Mormon and a volume of revelations—Doctrine and Covenants; sent missionaries to all parts of the world; founded a university; built cities; gathered thousands of converts including many men of learning, integrity and faith; and above all he has planted in the hearts of men a living faith that has stood the test of a century and cannot be questioned neither affected by the sophistries and wisdom of men.

When his end was approaching, he knew it. Two or three days before his martyrdom he said to his immediate friends: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—'HE WAS MURDERED IN COLD BLOOD.'"

Wishful Thinking

IT is nearly four and a half years since this war forced itself upon us. During that time we have had our trials, we have faced hours of anxiety and desperation. We have learnt that many of the things we had hitherto considered essential to life and happiness were, after all, not quite so important. We have endured defeats and have known the humility of "tactical withdrawals". The lessons of adaptability we have learnt both as citizens of a nation locked in deadly battle, and as members of the Church. For the present many of our fond hopes and expectations have been modified by the oppressive weight of circumstance—and we do not grumble—well, not very much. And, if in the past we have murmured, is it not the Englishman's way to grumble and rant about his "rights", and then, when convinced of necessity, to go on heroically fulfilling his responsibilities.

And now, from the glowing sparks of approaching victory are we not justified in lighting the lamp of optimism? Are we not justified in indulging in a little "wishful thinking" to add brightness to our yearly festive season? Why not?

So here's wishing readers of the "Millennial Star" all the things that are good for this, **the Last Christmas of the War.** In spite of the sorry lack of those things which we usually associate with Christmas, may your hearts be glad and your thanks be to God for his protection and watching care. May the last Christmas of the war be one long remembered for its happiness and joy.

Then, with thanksgiving and the spirit of Christmas in our hearts, we can go forward, armed with the lessons of the past, to meet what time and the will of God hold in store for us. For, in obedience to God, what can the future hold that is not for our eternal progress, life or death.

A. L. G.

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